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THE USE OF SARUM

I. THE SARUM CUSTOMS

AS SET FORTH IN THE

CONSUETUDINARY AND CUSTOMARY

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Catholic church. Liturgy and ritual. Salisbury

THE USE OF SARUM

I. THE SARUM CUSTOMS

AS SET FORTH IN THE

CONSUETUDINARY AND CUSTOMARY

THE ORIGINAL TEXTS EDITED FROM THE MSS.

WITH AN INTRODUCTION AND INDEX

BY

WALTER HOWARD FRERE, M.A.

PRIEST OF THE COMMUNITY OF THE RESURRECTION.

8°

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AT THE UNIVERSITY PRESS.

1898

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PREFACE.

SOME eight or nine years ago when I first began to study these documents it was with no intention of editing them: I was only able to work at them in a desultory fashion and at irregular intervals. But in corresponding with my cousin Mr Wordsworth on the subject of the contents of his edition of the *Lincoln Cathedral Statutes* he was generous enough to suggest that he would be willing to hand over to me the notes and paragraphs which he had prepared on the subject of the Sarum Consuetudinary if I would undertake a new edition. This was only the beginning of my obligations to my cousin: he sent me at once several pages of the introduction as a first instalment, and besides them I am indebted to him for other notes, and for the plan of Salisbury Cathedral, as well as for constant help as to sources of information and as to disputed points on which his intimate knowledge of English Medieval services was invaluable. In fact this volume both in its origin and in its completed form may be fittingly regarded as an appendix to Mr Wordsworth's *Lincoln Cathedral Statutes*: without this I should have delayed perhaps indefinitely the publication of these texts and to write the Introduction would have been impossible.

My best thanks are due to the Lord Bishop of Sarum for his kindness in lending me the Osmund Register: also to the Dean and Chapter for the loan of the MS. from their Library: to the Reverend Mother and Community of S. Mary the Virgin at Wantage for their cooperation in printing the musical appendix.

WALTER HOWARD FRERE.

HOUSE OF THE RESURRECTION, MIRFIELD.
August, 1898.

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INTRODUCTION.

§ 1. THE NATURE OF THE DOCUMENTS.

A GREAT advance has been made of late years in our knowledge of English medieval services: the progress has been slow for it involved the digging up of books and documents which were almost as completely buried as Egyptian papyri; and it is no wonder that ardent ceremonialists have often found the progress too slow, and have been driven in desperate impatience to have recourse to their own imaginations and produce therefrom as 'correct Sarum ceremonial' much of which that illustrious church was entirely innocent. Still the growth of sound knowledge has gone on, as gradually the Sarum service books became accessible in modern editions together with a large mass of illustrative documents and service books from other quarters.

This volume contains some contributions to the subject partly new and partly old. The Consuetudinary has been printed several times in its earlier recension, but it is not very accessible even so: the later recension has not hitherto been printed, so this edition may claim both to exhibit throughout a better text and to show the additions which were incorporated into the original document in the second recension. The Customary has not hitherto been printed.

A few preliminary words must be said to explain the nature of the documents and the mutual relationship of Consuetudinary, Customary and Ordinal, leaving a detailed enquiry till later.

The Consuetudinary as its name implies contains a code of customs of the Church of Salisbury and is, with the various service books, the principal authority for The Use of Sarum.

The Customary seems to be based entirely on the Consuetudinary; it consists of a practically verbatim copy of such parts of the latter as were of most general importance and which therefore it was considered desirable to combine as a sort of appendix with the Ordinal; to this there are joined

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some further additions not drawn from the Consuetudinary, which may be taken either as "general rubrics" and therefore supplementary to the Ordinal, or as additional liturgical customs and therefore supplementary to the Consuetudinary. The Customary is thus a link between the two.

With regard to the relation of the Consuetudinary to the Ordinal, the most plain point of contrast between them lies in their origin. The Consuetudinary is a book for the Chapter House; it is a part of the common regulations of the body politic. The Ordinal is essentially a Service Book for choir use. From one point of view it may be said to contain the application in detail of the general liturgical and ceremonial principles laid down in the Consuetudinary. From another point of view it may be called a guide book to the rest of the Service Books. In early days, the various parts of any service were contained in various books—e.g. Sacramentary, Epistle Book, Gospel Book, Gradual, Troper etc. for Mass: or Collectar, Legend, Hymnal, Antiphonal etc. for Hours: and these contained little or no rubric; it was therefore very necessary to have a guide (i) to show how the different parts were to be pieced together, and (ii) to prescribe the manner of conducting the service.

Hence arose first the Ordines such as those published by Mabillon and then, as their successors, the Ordinals. Nothing could be done properly without an Ordinal and if the Ordinal was wrong the whole service went to pieces: hence the constant cry of medieval ritualists for correct Ordinals.

When looked at from these two points of view it is clear that while the Consuetudinary is mainly concerned with defining the duty of persons in connexion with services, the Ordinal consists of (i) a list of the cues of each part of the services themselves, together with (ii) the rubrics directing the method of performance. As time went on, single comprehensive books, such as breviaries and missals, took the place of the manifold individual books of earlier times and also incorporated the rubrics with the text; Ordinals then ceased to serve the same purpose. The only thing which then still remained necessary by way of a guide to the Service Books was a systematic adaptation of the services to all the various alternatives of calendar which are occasioned by the yearly variation in the date of Easter and in the day on which Christmas falls. This is what the Pie undertook to provide. So the Ordinal was fused with the Pie and became officially known as the Directorium.

Now it is clear that the Consuetudinary, though it differs widely in its origin and its locale from the Ordinal, still is from the first and continues to be very closely related to it.

In practice the distinction between the two tended to become obliterated. At Sarum the distinction was kept clearer than elsewhere, for the Sarum Consuetudinary was throughout mainly occupied with the

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duties of persons and with assigning the various parts of services to the right people: while the Ordinal was engaged in prescribing the method in which things were to be done. But in other places this distinction did not hold good to at all the same extent[1]. And even at Sarum the dividing wall between the two was broken down. The Ordinals came to incorporate large portions of the Consuetudinary, partly, as we have seen, in the definite form of a Customary and partly in smaller sections distributed at intervals throughout its normal course: and ultimately, as if to emphasize how complete the fusion was, both elements passed welded together into the rubrics of the later service books.

It is hoped that hereafter a second volume may be issued containing the Ordinal: when that is accessible and its successor the Directorium as well, it will be possible to trace out the history and mutual relationship of all the Service Books of this class more exactly, and to see more in detail how they differ from others in being handbooks to Service rather than Books of Service.

§ 2. THE EARLY DAYS OF SARUM.

In the beginning of the xth century there were five English dioceses which had grown out of the original Bishopric of Wessex: these were Winchester, Wells, Crediton, Ramsbury and Sherborne. Winchester and Wells are still with us: Crediton is now represented by Exeter and Truro, while Ramsbury and Sherborne were united under Bishop Herman in 1058 and the see transferred to Old Sarum in 1075[2].

Herman was a foreigner and a nominee of King Edward the Confessor, and nothing very definite can be stated of the Cathedral body of his day at Sarum beyond the fact that it was not monastic but secular: it is probable that hitherto cathedral clergy, whether they were regulars or seculars had been everywhere very largely dependent upon the Bishop, and the seculars at least were supported out of the revenues of the bishopric: consequently the fusion of sees and the transference of a *cathedra* or 'bishop-stool' would naturally have caused little or no difficulty.

In this particular instance the case stood as follows. At Sherborne in 999 monks had been put into possession of the Cathedral church: this was part of that great recovery of monasticism which was inaugurated under S. Dunstan and S. Ethelwold: they seem to have remained in possession after the transference of the see, with nine of the Bishop's manors assigned

[1] See for instance the Peterborough Consuetudinary or Ordinal. Lambeth MS. 198.

[2] Wilk. *Concilia* I. 363.

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them for their support, but to have still been more or less dependent on the Bishop, till the house became an abbey (c. 1122) and so acquired an independent position.

At Ramsbury there seems to have been no Cathedral body or special organization: for three years before its fusion with Sherborne Bishop Herman had deserted it and left others to administer the diocese for him.

It seems probable therefore, that when the bishop-stool of the united sees was transferred by Herman to Old Sarum in 1075 the new Cathedral was placed in charge of clergy dependent simply upon the bishop without special constitution or independent endowments. There are no traces extant of any definite provision; indeed it is likely enough that for the three years that remained of Herman's life some temporary arrangement was sufficient.

On Herman's death in the year 1078 Osmund was appointed to succeed him and a new era for Salisbury began: the building of the Cathedral was continued and in 1091 it was nearly ready for consecration. This naturally brought into greater prominence the question, Who were to be in charge of the new Cathedral?

Now among the innovations introduced into England by the Norman ecclesiastics not the least important was a new conception of a Cathedral Chapter[1], which till then had not been grasped in England. The roots of this organization lie somewhat deep in the history of the Church, and the probable history of the word *Capitulum* seems to illustrate the process of gradual growth which took place.

Originally the Bishop sat, surrounded by his clergy, in the apsidal ending east of the high altar—*in capitulo, i.e.* the head of the upper end of the Church (*presbyterium*). This was the natural meeting place of the clergy whenever matters of business, discipline, &c., had to be dealt with, and it came also to be the name of the assembly as well as of the place. But the growing absence of the Bishop and the growing importance of the Cathedral clergy made some changes necessary in the simple relation between him and them: by degrees the Bishop was obliged to grant away his own rights to the body of clergy or *capitulum* as they came to be called: his rights as president of the body were granted to an elected head of the Chapter—a *decanus* (dean) or *præpositus* (provost): other officers also came to have an independent position: meanwhile better financial arrangements were demanded—the Chapter must have its own endowments and liberty to administer them.

In this way the Chapter, instead of being the Bishop's *consessus* round

[1] For the early Constitution of French Chapters, see the Bishop of Bristol's paper in *Transactions of St Paul's Ecclesiological Soc.* III. 225.

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his throne *in capitulo ecclesie*[1], had become a separate body called *capitulum* or chapter, and ultimately even came to have a separate chapter-house (*capitulum*) as its place of meeting; where the Bishop was admitted merely like any other canon even though he sometimes sat in his old position as president[2].

At the Conquest the Norman clergy began to introduce many changes into England, and this development of the Cathedral Chapter, which had already taken place abroad, was rapidly making its way in England. In 1090, Thomas of Bayeux had established a Chapter in his Cathedral at York after the foreign model in place of the more rudimentary English Cathedral system which was in vogue there.

In the same year in the month of September the seal of royal approval was set on the work which Remigius of Fécamp had been doing at Lincoln: the see had been transferred there from Dorchester; the Cathedral had been in building; and further it is clear that a definite Cathedral Chapter had been formed consisting of secular Canons under a Dean; and independent provision had been made for the endowment of the Cathedral body[3].

Within a few months Osmund, Bishop of Salisbury, was following on in the same direction, and instituting under royal sanction a Cathedral Chapter in view of the completion of his Cathedral Church at Old Sarum. Copies of the two principal instruments still exist and from them the Chapter as constituted by Osmund can be clearly outlined[4].

The new Cathedral is to be occupied by a body of secular canons: they are to be governed by four 'principal persons' or 'dignities'—Dean, Precentor, Chancellor and Treasurer: the Archdeacons as the Bishop's officials are to be part of the Chapter and to rank next to the four 'principal persons': the duties of the canons and their officers are carefully defined, and independent provision is made for the endowment of the Chapter by the assignment to it of large slices of the property of the bishopric to serve both as prebends for individual canons and as a common fund (*communa*) for the body corporate.

This act was all of a piece with the developments at York and Lincoln, and as an outward sign of the uniformity of this movement we notice that S. Osmund's charters were witnessed amongst others by the king, by Thomas, Archbishop of York, and Remigius, Bishop of Lincoln. Thus of

[1] The old meaning survives in the phrase *Missa in capitulo*, but somewhat altered.

[2] Not at York, for there the Dean in chapter had precedence of the Archbishop, see York Statutes printed in *Linc. Cath. Stat.* II. 93.

[3] See The Lincoln Charter of William Rufus in *Linc. Cath. Stat.* II. 1.

[4] Both are printed below pp. 257–261. The *Carta Osmundi* deals mainly with the financial side and the *Institucio* with the constitutional side of the foundation.

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the nine great secular cathedral bodies of the old foundation three were reconstituted on similar lines within some twelve months.

Here was the germ from which the future evolution of the English secular cathedrals was to grow. The two great constitutional questions which from the first confronted the newly formed Chapter were those concerning residence and concerning finance.

At the outset residence was on the whole expected of all Canons, but circumstances set strongly against it. The Chapter had newly acquired both liberties and property. The grant of liberties exempted the Canons from episcopal control. The grants of property secured to them two distinct sources of income, first the *communa* or common fund to be shared by all in residence, second the *prebenda* or separate estate of the individual canon who by virtue of holding such a prebend became Prebendary as well as Canon.

Now while the *communa* encouraged residence, the *prebenda* encouraged absenteeism, partly because the Prebendary might, and in early days did, reside on his estate and serve his prebendal church[1], and partly because

[1] In all the early legislation a close connexion is implied between the Prebendary and his prebendal Estate and Church. See e.g. ch. ix. This however grew less and less, and as time went on the rectories became sinecures and the vicarages independent. See e.g. Bp Poore's Constitution *De vicariis faciendis* (Wilk. i. 601).

Mr Wordsworth has kindly sent me the following additional note:

When messengers sought S. Edmund, then Canon and Treasurer of Sarum, to announce to him his election to the Archbishopric of Canterbury, in 1233, they found him 'ruling his flock' at his prebend of Calne (see *Thesaur. Nov. Anecdot.* iii. 1803). How far prebendaries in early times were taught or required to recognise any spiritual or moral obligations toward the *ecclesiae* which in a good many cases were part and parcel of the endowment of their prebends, and which are mentioned in original grants of estates as well as in titles of certain stalls, is a question which needs investigation. On the one hand Mr Edmund Bishop has recently pointed out (in the *Dublin Review*, no. 246, July 1898, vol. 123, pp. 52, 53), that in the time of King Henry VIII. there was scarcely in one single case (that of Scamlesby with Melton Ross) any vestige found of one prebendary of Lincoln holding a benefice connected with his prebend. On the other hand E. A. Freeman has told us that in an *earlier* age of our Old Foundations the case had been different (*Essays on Cathedrals*, edited by Dean Howson, 8vo. 1872, p. 147). My account of the relation of the prebendaries towards their prebendal churches (*Linc. Cath. Stat.* p. cxlix) requires at the least some such qualification, or *distinctio temporum* as Freeman gives. Moreover such an arrangement as is indicated in Bp. R. Poore's arbitration between the chapter and the patron of Blewbury (*Osmund Reg.* i. 327) suggests to my mind that the then bishop was moved not by a mere spirit of compromise but by the sense of spiritual obligation which in later times has been noticeable in such of his successors as Hamilton and Moberly. In the fourteenth century canons of Lincoln exercised spiritual jurisdiction (as well as certain other rights) over their "parishioners or tenants, and over their vicars (if such they had), and the clerks of the churches annexed to their prebends" and others. *Statutes*, p. 170.

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whether resident or non-resident he was sure of his prebendal income. Add to this the fact that the Canon might be occupied elsewhere on public business, or in serving some other cure, or might be simply lazy, and it will not be a surprise to find that non-residence tended to become a recognized custom, and to develop into a full-blown system of sinecure.

This led to a definite distinction being drawn between the residentiary and the non-residentiary canons or prebendaries. At times residence was encouraged in order to bring as many as possible to their place in the Cathedral choir: but at times residence was discouraged because the residentiaries wished that there might be as few as possible to share the *communa*.

This led also to the creation of a new body of Cathedral clergy in the shape of Vicars Choral, when the absentee engaged a deputy at a fixed salary to supply his place in choir just as he might engage a parochial vicar at a small salary to supply his place in the prebendal church.

This new body of Vicars further tended itself to become a corporation with a distinct position, organization, revenue and history of its own.

Thus the new model on which English Cathedral life was reconstructed at the end of the XIth century was full of great possibilities of development in the future. But we must return after this short forecast of constitutional history to the early days and documents.

§ 3. THE ORIGIN OF THE CONSUETUDINARY, AND THE CUSTOMARY.

The name Consuetudinary is a convenient short title for the Sarum tractate whose full title stands on p. 1, from MS. H, as *Liber et ordo de personis et dignitatibus consuetudinibus et officiis singularum personarum in ecclesia Sarum.* This name has been popularly attached to the tractate from at least the time of Ralph Higden, the chronicler of the early part of the XIVth century[1]. An old and persistent tradition connects it with the name of S. Osmund († 1099), whose work we have traced in the second founding of Salisbury: the value of the tradition has been elaborately investigated by Mr Wordsworth and it is unnecessary to do more than summarize the results of his investigation[2].

First, it is clear that the Consuetudinary, as it stands, is not the work of S. Osmund. The short preface makes it plain at the outset that the tractate is a later 'explanation' of S. Osmund's *Institucio*; and the body of the work amply confirms this.

[1] *Linc. Cath. Stat.* II. 861. [2] *Linc. Cath. Stat.* II. 860–888; cp. xli. xlii.

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On the other hand, it is clear that it enshrines some of the undoubted handiwork of S. Osmund.

"Out of two documents" (the *Institucio Osmundi* and the *Charta Osmundi* printed below, p. 257) "which alone survive to our day with the name of S. Osmund attached to them," the author of the tractate "has from both used up almost every scrap which could by any means be worked into the contents of his treatise on Divine Service, the Sarum Consuetudinary[1]."

This conclusion of Mr Wordsworth's may be verified by anyone who will compare the two documents of S. Osmund printed below with the earlier chapters of the Consuetudinary, where the borrowed words are printed in special type in order to facilitate the comparison.

It is possible that, if more documents of S. Osmund's time were extant, we might find more of his work embedded in the Consuetudinary. These passages are all in the early chapters which deal with the Constitution of the Chapter and there are none in the later part which deals with the liturgical customs. Now there must have been liturgical customs (possibly written ones) before the tractate was drawn up, and it is possible that some of these may have reached back to some pronouncements of S. Osmund upon the subject. But there is no evidence for this and no sign that S. Osmund left behind him any written liturgical prescriptions at all.

It is quite conceivable that some book such as an Ordinal or *Consuetudines chori* of S. Osmund has perished while the two Charters chanced to survive: service books of necessity become obsolete and perish more easily than charters: but it would be risky to assert or even to conjecture that this was the case.

It is true that subsequent tradition connected S. Osmund's name more markedly with the services than with the cathedral Constitution: but this tradition seems simply to have grown out of the association of his name with the Consuetudinary; it is not probable that it can rest upon some independent evidence which is no longer extant. And if this is all the basis upon which rests the tradition from the XIVth century onwards[2], we nowadays are more capable of judging what it is worth than the men of that time were.

[1] *Linc. Cath. Stat.* II. 869. I have also adopted Mr Wordsworth's very convenient subdivisions and enumeration in printing the Institution Charter.

[2] There are plenty of allusions to S. Osmund's work in documents of the XIIIth century (*Linc. Cath. Stat.* II. 873–4, 884) but always from the constitutional, not the liturgical side. The ascription to him of definitely liturgical statutes does not seem to begin till the beginning of the XIVth century, when the tractate was already a century old. All the references of the previous century seem to be to the two existing charters. It is not so in the Sarum Statutes of 1319, which are prepared to ascribe anything old to S. Osmund.

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If then the Consuetudinary is a treatise subsequent to S. Osmund but enshrining his work, we have to enquire more closely into its date. The earliest existing MS. is not later than the first half of the XIIIth century[1]: it must lie therefore between 1099 and c. 1250. Various pieces of evidence all seem to point to one era in that century and a half as eminently the one to which to ascribe the origin of the tractate, that is to the time of Richard Poore, who was Dean from 1197 to 1215, and Bishop from 1217 to 1228. In his time the See was moved from Old Sarum to New Sarum, the new cathedral was begun and partly finished and consecrated, and the bodies of S. Osmund and other bishops translated to it.

It is known that in other respects both as Dean and Bishop Richard Poore was an active legislator and codifier[2]; and he is credited with the earliest occurrence of the term "Sarum Use"[3]: his name stands prominent throughout the whole history of the new start at New Sarum[4], and there can be little doubt that the Consuetudinary, if not by his own hand, owes its existence to his origination and comes from his surroundings. He is stated by Bp Roger in 1319 to have amplified and systematized S. Osmund's liturgical provisions and this notice seems to give a fairly exact description of the compilation of the Consuetudinary[5].

Internal evidence will enable us to fix the date more precisely as subsequent to 1173 but anterior to 1220, for the Consuetudinary in its original form has the Martyrdom but no mention of the Translation of S. Thomas of Canterbury, though that event made such an impression at Salisbury, at any rate on the chronicler of the Sarum doings of the day, that he goes out of his way to mention it[6]. The silence of the Consuetudinary (in its original form) on the subject is all the more significant as the festival became a very prominent one at Salisbury and is among

[1] See below p. xliv and *Linc. Cath. Stat.* II. 866 *n.*

[2] See his *Nova constitucio* as Dean in 1214 drawn up in view of the impending change of See (Dayman and Jones, *Sarum Statutes*, p. 7); and as Bishop his *Constitucio de residencia* of 1222 (with a slight reference to S. Osmund's Institution § 36, in the paragraph about the Vicar's oath) for the government of the Cathedral body (Dayman and Jones, p. 13), and his Constitutions for the diocese issued in 1223 (*Sarum Charters*, Rolls Series, p. 147), and reissued after his translation to Durham for that diocese (Wilk. I. 572).

[3] *Linc. Cath. Stat.* II. 833 *n.*

[4] *Osm. Reg.* II. 1–17, 37–44; or Wilk. *Concilia* I. 551.

[5] Circa habitum gestum et incessum tam in choro et ecclesia quam extra ac modum psalmodizandi, cantandi et legendi que in statutis beati Osmundi super hiis plenius continentur et que etiam aliud Statutum Ricardi Decani et Capituli in supradicta congregatione sua in serie plenius comprehendit, ordinamus firmiter observanda, cuius statuti tenor dinoscitur esse tale.

Constitutions of Roger de Mortival § XXIX. (Dayman and Jones, *Statutes*, p. 59).

[6] *Osm. Reg.* II. 14; Wilkins I. 554.

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those which the later recension *H* inserts as to be observed *ex novo*[1]. It was probably also anterior to 1214 since the *Nova constitucio* was made then and clearly represents a subsequent stage of legislation.

Another point may be quoted to confirm this impression since evidence from negatives is always precarious.

In the list of festivals given in ch. CXII (66) there occur (i) in June the day of S. Primus and S. Felician, which disappeared to make way for the Translation of S. Edmund of Canterbury[2]; and (ii) in November the day of S. Anianus, which made way for S. Hugh after his canonization in 1252[3]. We are thus again brought to the same point approximately by more positive evidence[4].

The Consuetudinary therefore as a whole in its original form seems to date from c. 1210 and to be the closing work of Richard Poore as Dean rather than his early work as Bishop. But we shall see reasons hereafter for believing that the early part at any rate probably existed in a slightly different recension before Poore's date[5]. The later recension may be dated c. 1246 since it contains the deposition of S. Edmund of Canterbury (1246) but not his translation (1247) nor S. Hugh (1252) nor S. Richard (1260) nor Corpus Christi (1264).

It is a matter of much less interest to fix the date of the Customary, since it is not a primary authority but rests upon the Consuetudinary. Moreover it is a matter of much greater difficulty since the MSS. differ widely in date, both in general contents and in detail.

All contain Corpus Christi (ch. 19) and are therefore subsequent to 1264: only the Arundel MS. mentions (p. 115) the tombs of Simon of Ghent (1297–1315) and Roger de Mortival (1315–1330): some do and some do not contain S. Anne (1383), so the composition of the Customary may be said to belong to the first half of the XIVth century. Beyond this it seems hardly necessary at present to enquire, especially as for this period there are no clear guide-posts available, such as we have been following hitherto in dating the documents by the festivals contemplated in them.

[1] See chapters XXI. LIV. (56). The new additions are anterior to 1264 since they do not include Corpus Christi.

[2] The deposition of S. Edmund (1246) is one of the *ex novo* festivals also.

[3] For the chief dates in the development of the Sarum Calendar see my Introduction to *Graduale Sarum*, pp. xxvi–xxix.

[4] On the other hand the mention of the Sunday in the Octave of the Nativity of the B.V.M. in chapter CX. (46) is puzzling, since the Octave proper was not instituted by Papal authority till 1252.

[5] See pp. xxv, xxxi, xxxiv, xxxvii.

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§ 4. THE USE OF SARUM AND ITS INFLUENCE ON THE CONSTITUTION OF OTHER CATHEDRAL BODIES.

The general lines of development which we sketched out by anticipation (in § 2) are common to most secular foundations. They must be borne in mind as we set ourselves to trace out briefly the influence which 'The Use of Sarum' had on other Cathedral churches. We have two contemporary documents to speak for the state of things at Salisbury at the end of the XIth century and we have the more fully developed Consuetudinary for the beginning of the XIIIth. These are our earliest and best authorities for 'The Use of Sarum.'

This term is a comprehensive one: cathedral life had many sides and each side had its regulations. The Use of Sarum therefore includes:—

(*a*) Regulations as to the Constitution—to define the mutual relationship of the Bishop, Dean, Officers, Canons, Vicars, &c.

(*b*) Ritual regulations, as to the text of the services.

(*c*) Ceremonial regulations, as to the method of performance of the services.

The Charters of S. Osmund deal almost exclusively with the first, the constitution. The Consuetudinary on the other hand deals with all three sides: the first part of it (chapters I.–XI.) with the constitution, the second part of it with general ceremonial regulations (chapters XII.–XXIV.), the third part with detailed liturgical regulations both as to rites and ceremonies (XXV.–end).

Besides the primary authorities there are some things of secondary authority to be taken into account. The Consuetudinary represents the codifying of a number of customs to some extent resting upon formal documents and decisions, but more largely consisting of usages of gradual growth; these generally rested at first on no definite legislative decisions but they came in course of time to win an increasing amount of authority, till at last they were codified and so acquired a documentary as well as a customary force.

Contrasted with 'Customs' such as these, there are also 'Statutes,' that is formal decisions arrived at by competent authority at a definite date[1]. These, like the customs, may be either constitutional, ritual or ceremonial.

The Sarum Statutes have been printed by Dayman and Jones[2]. For our present purpose the most important ones are the following:—

(i) The *Nova constitucio* of $121\frac{4}{5}$ which is mainly constitutional, though not exclusively so.

[1] See Henry Bradshaw's fuller definition, *Linc. Cath. Stat.* I. 38.

[2] Privately at Bath 1883.

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(ii) The *Constitucio de residencia* of 1222 which deals with the Vicars and the rights of a deceased Canon as well as with the question of residence.

(iii) The *Ordinacio* of Boniface, Archbishop of Canterbury, as to the position of the Chapter *sede vacante* (1262).

(iv) Bishop Giles' Revocation (1262) of his claim to visit the Cathedral.

(v) A delimitation of the respective jurisdictions of the Chancellor and the Subdean (1278).

Then follows (vi) the code of 48 Statutes drawn up and promulgated by Bishop Roger de Mortival (1319, 1324). In process of time a good deal of the earlier legislation had become obsolete: even the Charters of S. Osmund were not binding any longer in all respects[1]: so this body of Statutes brought the legislation up to date and codified it[2].

Beyond this it is unnecessary for the present purpose to go, since it was the earlier rather than the later Sarum methods which influenced other Cathedral bodies, so far as the constitutional side is concerned; and it is that side to which we must at present confine ourselves. The liturgical influence of Sarum is no doubt as marked as the constitutional; but it is necessary to defer tracing the history of the former till more evidence is available than can at present be obtained.

We confine ourselves then to the constitutional side of the question. Our main concern is with S. Osmund's Charters, with the first eleven chapters of the Consuetudinary which are based upon the Charters, and with the *constitutional* provisions of the Statutes: we are only concerned with the liturgical influence so far as it is inextricably mixed up with the other.

We naturally turn first of all to the sister foundation of York to see if there are signs there of Sarum influence. It seems clear at once that the development there went on along an independent line. The traditional Statutes of York[3] shew naturally enough many points of agreement with the Sarum Use, but in other respects they shew a marked contrast: and in no case do they shew verbal agreement with Sarum documents or any signs of having borrowed from them. The early Statutes though they represent traditional and ancient customs, in their present form are not earlier than

[1] Bishop Roger expressly lays this down in § 1: in particular the laws of Residence had been several times altered.

[2] The code rests on the earlier Statutes enumerated above and others as well. Of these the constitutions of Bp Giles of Bridport (1256) are printed in Wilkins, *Concilia*, I. 714, but not in Dayman and Jones, *Statutes*: but there are others which apparently are not extant, such as the Statutes of Deans Robert of Wykehampton (1268) and Peter of Savoy (1297–1309): see Dayman and Jones, *Statutes*, pp. 53, 55 *nn.*

[3] Printed in *Linc. Cath. Stat.* II. 90–104. For other Statutes, see pp. 105–135.

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1255. The other Statutes enacted at various dates ranging from 1221–1325 deal with subjects which afford less opportunity for Sarum influence, and in fact they do not shew traces of any[1].

Hereford is another secular Chapter which shews few if any traces of Sarum influence operating on its constitution. Its extant Statutes[2] are not earlier than 1246 and probably are not much later, since there is no mention of Corpus Christi (1264) among the greater festivals.

It is true the *Consuetudines chori* define in turn the duties of the Bishop, Dean, Precentor, Treasurer (and his deputy) and Chancellor, and those duties are much the same as at Salisbury: but there is scarcely a trace of verbal coincidences with Sarum documents[3] and without *verbal* similarity it would be unsafe to argue that one Chapter borrowed its customs from another.

Thus the two Cathedrals which most markedly maintained their independent 'Uses' down to the XVIth century are those which from the beginning seem to have been those most independent of Sarum influence.

Lincoln is in direct contrast to York: it was the third in the group of new foundations at the end of the XIth century and the connexion with Sarum, which began then, long remained good: and though in some sense it had an indigenous use, it must be placed here at the head of the list of Cathedral Churches which came under the influence of Sarum Use on the constitutional side.

The first point to notice is that Bp Robert de Chesney (1147–1173) granted by two Charters[4] to the Canons of his Cathedral of Lincoln the same liberties and immunities within their prebends as the Canons of Salisbury enjoy. These had been clearly defined by S. Osmund in §§ 7–12 of his Institution Charter: here then we have the first sign of the influence of S. Osmund's system. It involved a distinct gain of independence to the Canons, for they thereby became supreme in their prebends and exempt from archidiaconal or even episcopal supervision.

The next piece of information about Lincoln customs is due to an answer which the Dean and Chapter made (c. 1214) to the Dean and Chancellor of the newly established Chapter of Spyny in the diocese of

[1] For a conjecture as to Sarum influence on the York Statute about Vicars of 1250, see below, p. xxvii.

[2] See *Linc. Cath. Stat.* II. pp. 44–78. The next part (pp. 78–85) is a separate document issued on the authority of the Bishop or Dean and written in the first person.

[3] See p. 45, line 7, p. 59, four lines from the bottom, *assignaretur ei stallum in choro et locum in capitulo*, which phrase is probably not distinctive. See also the duty of the Chancellor (p. 71), described with a faint echo of Sarum wording: but on p. 83, line 12, in the later Decanal Statutes *grauiori subiaceant ulcioni* is very close to Osmund's *Institucio*, § 39.

[4] See *Linc. Cath. Stat.* I. 309.

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Moray in Scotland; they had sent to enquire as to the Lincoln customs since Bishop Brice of Moray had adopted these to be the models of his new foundation.

The Lincoln Reply was taken to Moray in the form of a letter and entered there in the register of the Dean, which is still extant[1]. It was also entered at Lincoln in 'The Old Martiloge' which has since disappeared: but two copies of the Reply exist in Lincoln MSS. of the early part of the XIVth century.

This Reply includes the privileges of Bp Robert de Chesney, which, as we have already seen, followed Sarum lines, and a copy of the bishop's charter itself was sent to Moray with other charters of S. Hugh and Bishop William, and also a bull of Alexander III. confirming it[2].

But the most interesting point in this transaction is yet to come. There is a notable discrepancy between the Reply as entered in the Moray Register and the same statement as recorded at Lincoln and cited later under the title of the *Registrum vetus*. The Lincoln copies include two chapters which are not in the Moray copy, and these two chapters are drawn almost word for word from the Institution Charter of S. Osmund[3] in its original form and not as worked up in the Consuetudinary. Clearly this is a further proof of the influence of the Sarum constitution upon Lincoln. It is more difficult to decide whether this influence extended directly to Moray also. The two chapters in question are not recorded at Moray. Were they then not in the Lincoln Reply? It is possible that they were not, but were subsequently incorporated with it when that document was recorded at Lincoln: on the other hand it seems quite possible that they were in the Reply, but the Chapter of Moray already knew the *Institucio Osmundi* and therefore had no need to take note at second-hand of the Lincoln extracts from it. What the Scotch chapter wanted was the distinctively Lincoln customs and these they recorded: but it is noticeable that these seem to require the Sarum system as their basis and to assume things about the *quatuor personæ* which the *Institucio* alone lays down. It seems therefore more likely than not that even as early as 1214 Moray is to be reckoned among the Chapters which came directly under Sarum influence. We shall return to this later on.

Returning to Lincoln we are confronted with a new document. It is a collection of customs obviously later than the First Reply to Moray and it marks a further stage of borrowing from Sarum. This set of customs

[1] Bannatyne Club (4to. Edinburgh, 1837), see especially nos. 42–49. See also Wilk. I. 534.

[2] Jaffé *Regesta Pontificum* 8772, p. 789.

[3] *Linc. Cath. Stat.* II. 141, 142, chapters VI. and IX.; they are made up from Sarum Institution Charter §§ 1, 14–16, 19, 20, 29, 21, 30–35 and §§ 38, 39.

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contains (1) Regulations as to Vicars, (2) *Consuetudines chori*, (3) *Consuetudines de quatuor personis:* it is often called from its opening section *Statuta Vicariorum*. Here both the second and third sections shew strong Sarum influence: the second borrows largely from the second part of the Sarum Consuetudinary, the *Consuetudines chori* (XII.–XXIV.), especially from chapters XIII. XV.–XVII. The third section has many points of verbal contact with the first part of the Consuetudinary and S. Osmund's Institution[1], but it is noticeable that unlike the earlier Statutes it quotes S. Osmund not in the original form but as worked up in the Consuetudinary.

The greater part of these Constitutions were sent to Moray as the earlier ones had been, probably about 1236, and they were recorded both at Moray and at Lincoln with some considerable differences especially in the first section. These differences, however, do not bear on our present purpose, as they do not touch the question of Sarum influence, and we need not trouble ourselves with them. But from this it is clear that at some date between c. 1210 and c. 1236 the first and second parts at least of the Sarum Consuetudinary became known at Lincoln and spread from there to Moray.

A third and fuller set of Lincoln customs stands at the head of the Lincoln *Liber Niger*[2]: this is earlier than 1267 and probably later than the second set of Statutes as it was not sent to Moray. It is more fully detailed than the set of Customs which was sent. It includes the greater part but not quite the whole of the other document. In particular it contains three passages borrowed from Sarum which were not in the earlier set of Customs: one of these is merely the incorporation of the liberties and immunities of Canons in their prebends which we know to have been granted on Sarum lines by Bp Robert de Chesney (p. xxiii): it therefore introduces no new point of interest. The other passages, however, seem to be new at Lincoln. One is a provision inserted from the Sarum Consuetudinary, chapter II. about the Dean's authority over Vicars[3]: now this was not in the earlier Lincoln form of this chapter nor in the Lichfield form[4]: it was probably, therefore, a later addition at Sarum and only reached Lincoln after the earlier statutes had been issued. The other has regard to the Treasurer's duty: Lincoln already had its own clauses on the subject, but it seems to have been recognized by the compilers of the later statutes that the Sarum rules would be a valuable addition to them.

The next Lincoln document of importance is the *Consuetudines Divini*

[1] The Lincoln Chapters enshrined the following bits of the Sarum Consuetudinary (first part): Ch. II. a large part of § 1 and the last sentence of § 2; with IX. § 1 and the greater part of Chapters III. IV. and V.

[2] *Linc. Cath. Stat.* I. 273 and ff.

[3] See II. § 2 *Verum si* to *conferre*.

[4] For Lichfield see below p. xxxiv.

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Officii of c. 1279, which is purely liturgical; it, therefore, does not come into the present enquiry; but before leaving Lincoln we are bound to take note of an interesting instance of the influence of Sarum there at a considerably later date.

The first part of the xvth century was a troublous time at Lincoln, for there was a continuous dispute going on between Dean Macworth and the Chapter about their customs, which three successive Bishops tried in vain to settle[1]. In the midst of this quarrel notice was given in June that the Bishop (Alnwick) would hold a visitation of the Cathedral at Michaelmas. This seems to have reconciled the Dean and the Chapter in making common cause against the Bishop and united them in looking up for their joint protection the grounds of their common privileges. It would seem that they applied to Salisbury for further information as to the immunities enjoyed by the Canons there, which had been granted also to the Lincoln Canons by Bp Robert de Chesney (c. 1156). A reply was sent on Aug. 25, 1440, enclosing authenticated copies of the three chief bits of Sarum evidence—viz. (i) the paragraph from S. Osmund's Institution which was the basis of the grant; and (ii) further a Statute of Bp Giles of Bridport dated Oct. 4, 1262, dealing with the subject at greater length, and lastly (iii) a confirmatory bull, which is undated and is otherwise unknown. This question was, however, soon merged in a larger question[2].

Before the Reply came from Salisbury another circumstance occurred which raises though in a much more obscure way the question of Sarum influence. Bishop Alnwick proposed to the Chapter an entirely new set of Statutes to take the place of the existing legislation. This code followed very closely the London *Registrum* drawn up by Dean Baldock (1294—1304) in its arrangement and its contents, and thus marked very completely the breach with the old Lincoln ways. The code (called *Novum Registrum*) was discussed and criticised for two years at some forty meetings of the Chapter but was never adopted, and in 1442 the proposal dropped[3].

The code included some of the Old Lincoln *Consuetudines* and among them some of the Sarum paragraphs which Lincoln had borrowed[4]: but the point of chief interest is *Particula V*, which concerns the Vicars. The early part of this is a composite document. The first chapter follows very closely the corresponding chapter of the London *Registrum*: but this enshrines in §§ 1, and 9, 10 two bits of a Sarum Statute made when Robert of Wykehampton was Dean in 1268: the Statute is not extant, but these

[1] *Linc. Cath. Stat.* I. ch. III. esp. pp. 165, 6.

[2] *Ib.* II. 438 and ff.

[3] *Linc. Cath. Stat.* I. 155–157.

[4] The Office of the Dean is described largely in the terms of Sarum *Cons.* ch. II. as remodelled in the Lincoln *Liber Niger* (*Linc. Cath. Stat.* II. 282, cp. I. 280). The same is the case elsewhere in the code.

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two bits are known through being incorporated in Bp Roger de Mortival's Statute (1319)[1]. It is quite possible that there are other bits also enshrined here which we have no power at present to identify.

Another early Sarum Statute only known to us through a passage of it being incorporated into Bp Roger's code is a Statute made when Richard Poore was Dean on the behaviour of Vicars in choir. Here again, the passage so preserved is found enshrined in this same chapter of the *Novum Registrum* at § 8[2].

Here then are three Sarum provisions which came to Lincoln in a round-about way through London.

May we not go a step further still and hazard a conjecture with regard to the whole of this legislation about Vicars? On comparing the various sections of this first chapter of the *Novum Registrum* with provisions made elsewhere about the Vicars it emerges, that the Statute about Vicars made at York in 1250[3] is enshrined almost verbatim in §§ 1, 3, 4, 5 and 12 of this chapter. Now some of these York provisions are found also in a slightly different form in the Lincoln Statutes about Vicars[4], and on turning to them it appears further that other sections of the Lincoln Statutes besides those common to York are also enshrined in §§ 3 and 6 of this chapter of the *Novum Registrum*. Moreover they have clearly come into it not from the earlier Lincoln source but from the London source from which the *Novum Registrum* draws so much[5].

What lies behind this legislation for Vicars? How is it that it crops up in these slightly different forms at York, London, and Lincoln? It does not seem hazardous to conjecture that there is some archetype from which they all derive; and that emanating from Sarum. In short it is more than probable that if instead of two extracts we had the full text of Dean Richard Poore's Statute and Dean Robert's of 1268 we should recognize in them the original provisions from which was derived all this other legislation at York and Lincoln and London and Lincoln again.

And if this is so, then Sarum took in the matter of Vicars the same lead in legislation as it had taken in the case of the Chapters. We have detected at any rate three pieces of Sarum influence, and we may suspect much more which we cannot at present prove.

There still remains one final evidence of Sarum influence at Lincoln in

[1] See *Sarum Statutes*, pp. 55, 62, and compare §§ 1, 9 of *Novum Reg.* in *Linc. Cath. Stat.* II. 346, 351.

[2] See *Sarum Statutes*, p. 59, and *Linc. Cath. Stat.* II. 350. The clause which introduces the quotation is printed above, p. xix, note 5.

[3] *Linc. Cath. Stat.* II. 108.

[4] *Ib.* 146.

[5] This is seen most clearly in the case of the Vicar's Oath in the *Nov. Reg.* which is not the older Lincoln one but that which came from London and was in use also at York.

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the *Novum Registrum*. In the later chapters of this same *Particula V*, more local matters are treated and the connexion with the London *Registrum* is much less close: but in chapter v. there is incorporated a large section from Bp Roger de Mortival's Sarum Statutes of 1319 with regard to indulgences published for the Fabric[1].

With this we may close the long and intricate history of the influence of Sarum on Lincoln and pass on to other places where our task will happily be lighter. It will be best, as we have already had Scotch matters under consideration, to finish our enquiry there and then come back to other English sees.

We have seen how the Chapter which Brice, Bishop of Moray, established at Spyny was founded on Lincoln lines and so came at second-hand under Sarum influence[2]: at Bp Brice's death in 1222 the see was moved to Elgin; and there twenty years later we have again a proof of the continued influence of English Cathedrals. In a Statute[3] made by the Bishop and Chapter of Elgin in July, 1242, the old Lincoln custom which regulated the relation of the Bishop to the Dean and Prebendaries was confirmed; while with regard to the services it is ordered thus: "*seruetur ordo qui in ecclesia Salisbyryensi esse noscitur institutus.*" In other respects it is clear that the Elgin Chapter was developing along lines of its own.

Shortly after this date the affairs of the Bishopric of Glasgow were undergoing a change: Bp Willliam de Bondington had lately finished the Cathedral; the Chapter had also, recently as it seems, been constituted[4], and the Bishop in the last year of his life (1258) gave to the Chapter the right of electing a dean, augmented the endowment of the *communa* and finally conceded to the Chapter the liberties and customs of the Church of Salisbury[5].

Four days later the Bishop died (Nov. 10), and during the vacancy which followed, the Dean and Chapter headed by Robert, one of the canons and bishop elect of Dunblane, confirmed the adoption of Sarum liberties and customs and swore allegiance to them, only reserving the right to alter them if the majority so desired and undertaking to abide by such alterations, unless they were found harmful.

When Bishop John de Cheyam was appointed by the Pope to the see

[1] It is ch. XXII., see *Sarum Statutes*, p. 49.

[2] Possibly at first-hand too if, as is possible, S. Osmund's Institution was already known there. See above p. xxiv.

[3] *Regist. Morav.* 93, p. 107, and see *Linc. Cath. Stat.* II. xlvi. Bishop Andrew had already confirmed and amplified the work of Bishop Brice and recognised these Lincoln privileges. *Regist. Morav.* 81, p. 93.

[4] See *Registrum Episcopatus Glasguensis* (Maitland Club, 1843). The chapter is mentioned in nos. 189, 196.

[5] *Reg. Glasg.* 205–207. Of Salisbury the *Carta libertatum ecclesie Glasguensis* says "*inter ceteras ecclesias Cathedrales libertatibus et consuetudinibus ornatam.*"

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in defiance of the wish of the Chapter, a general confirmation of all rights and customs was granted to him by the Pope Alexander IV.[1], and a more explicit approval of the adoption of Sarum customs was granted by Gregory X. in 1274[2].

Meanwhile the Dean and Chapter had been careful to obtain first-hand evidence of what these liberties and customs were; a letter from the Dean and Chapter of Salisbury dated Ascension Day, 1259, stands in their register which gives a summary of the Sarum model. It is in fact the greater part of the first ten chapters of the Consuetudinary[3] with certain omissions and additions.

Later on, in 1266, the Bishop issued Statutes dealing with the Vicars and with Residence: two years later the Chapter repeated the approbation and oath to observe the Sarum liberties and customs which had been originally given in $125\frac{8}{9}$. With this step the process of adoption of a Sarum constitution was completed and the Chapter was established on a solid basis.

We must now return to England and estimate the influence of Salisbury on secular Cathedrals in the more immediate neighbourhood.

We turn first to Chichester[4] and find that on July 23, 1247, the Dean and Chapter resolved to collect and put on record "all their ancient and approved constitutions." This resolution is followed in the record by a section headed *Constituciones antique de officiis variis;* and then other Statutes are cited ranging in date from the time of Bp Hilary (1148–1169) to 1226: this was, no doubt, a codifying of all the early Statutes and customs of importance previous to the Constitutions of 1232 which had only recently been enacted, and so were well in the minds of the Chapter in 1247.

Our interest centres on the *Constituciones antique* which prove to be derived directly from S. Osmund's Institution and not through the medium of the Sarum Consuetudinary. They contain §§ 14–21, §§ 31–34, §§ 3–8, and §§ 24, 25, with some slight additions, and it is further noticeable that

[1] Potthast, *Regesta Pontificum*, 17690.

[2] *Ib.* 20892.

[3] See *Reg. Glasg.* no. 211, p. 170. The first four chapters are given in full with slight variations: chapter V. is represented by the opening words as far as *luminaria ecclesie administrare:* followed by the words *Magnum item cereum paschale* and then § 2 as far as *comparare:* chapter VI. is omitted, VII. and VIII. are given in full; then come the quotations from S. Osmund incorporated into IX. § 3, *Si quis* to *habebit* and *Si dominus* to *prebenda:* then the last paragraph of X. § 2, *Quando vero* to *observaturum;* and lastly IX. § 2 with the addition following.

[4] The Statutes were printed by Mackenzie Walcott in *Archæologia*, vol. XLV. pp. 143 (London, 1880). There is an account of them in Stephens' *Memorials*, p. 316 and ff.

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the functions, which in the original Institution of S. Osmund (§§ 31–34) are assigned to the archischola and the later Sarum custom transferred bodily to the Chancellor, are here differently assigned; since the Precentor is given the duty of entering on the *Tabula* not only the singers but the readers as well.

It is evident from this that at Chichester S. Osmund's constitution for the Chapter had been adopted in the XIIth century. It is even possible that this step was taken under Bp Ralph de Luffa at the very beginning of the century (1091–1125); for he is said to have instituted the four principal dignities in his Cathedral[1]—Dean, Precentor, Chancellor and Treasurer.

For this and for other reasons it seems clear that the *Constituciones antique* were firmly established long before Richard Poore was promoted from the Deanery of Salisbury to hold the bishopric of Chichester for two years before being translated back to Salisbury (1217). Further, he does not seem to have distinguished himself at Chichester, as he did at Salisbury, by codifying the customs of the Church. That was left to be done, as we have seen, in 1247 under his disciple S. Richard.

Chichester, therefore, seems to have undergone Sarum influence in the early days but escaped it in the time of the Sarum revival in the beginning of the XIIIth century.

The Church of Wells[2] is a near neighbour of Salisbury and we turn there next to look for signs of Sarum influence. As early as c. 1065 an attempt had been made to put the constitution of Wells upon a sound basis; Bp Giso had centralized the canons in a common life under the supervision of a provost chosen from their own number. But when Giso died in 1088, the see was transferred to Bath in accordance with the decree of the council of London in 1075, which laid down that the seats of Bishops should no longer be in small places but in towns: by this means the establishment at Wells for a time passed under a cloud.

Fifty years later under Bp Robert of Lewes came the second founding of the Cathedral of Wells: the church was rebuilt, the chapter reconstituted and the town itself enfranchised. In his first year by his Charter *De ordinacione prebendarum et institucione commune* he gave a new constitution to the Chapter with endowment for prebends and for the *communa* or common fund[3]. A Dean was appointed instead of the former Provost

[1] Stephens' *Memorials of the See of Chichester* (London, 1876), pp. 49, 319. Notice also that the heading given in some copies of the codified Statutes is "1114–1270." *Archæologia* XLV. 159.

[2] For the history of Wells see Church's *Early History of the Church of Wells* and Freeman's *History of the Cathedral Church of Wells*.

[3] The *communa* seems to be spoken of at the end of the charter (Church, p. 354) where an endowment is granted to provide a solatium for those who are at mattins. Compare the similar provision elsewhere. Canon Church takes a different view (p. 17).

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and we notice also a special endowment of the precentorship. Other evidence points to the existence of Treasurer, Subdean and two Archdeacons in Bp Robert's time: in fact the constitution was the same in its main features as we have seen the Normans introduce elsewhere; but so far there is no evidence of direct Sarum influence. Later documents, however, reflect back light on these earlier times. The Wells Statutes[1] contain twice over a record of the duties of the chief 'persons' of the Church; this was evidently written down some time before the middle of the XIIIth century[2] to perpetuate already existing customs. This record is in one place headed *Antiqua Statuta de officiis cuiuslibet persone Ecclesie Cathedralis Welln'*.

This document is entirely drawn from Sarum sources: it enshrines verbatim the greater part of S. Osmund's Institution, but it also contains large parts of the Sarum customs which subsequently grew up and were eventually fused with the Institution in the first part of the Sarum Consuetudinary: curiously enough the Wells document does not follow Sarum in the way in which the two are fused but keeps much closer to the original Institution than the Sarum Consuetudinary does.

It seems impossible to say how much this document represents old traditions and how much was a new incorporation of Sarum ways: but it is probably safe to conclude that already before the XIIIth century the Wells Chapter was constituted on S. Osmund's lines; and though we have no direct contemporary evidence of the fact we may fairly argue backwards that Bp Robert of Lewes in re-establishing the Chapter in 1136 took Sarum as his model.

Some parts of this document probably represented a new development, inasmuch as it incorporates the Sarum constitution in a more developed stage than that of S. Osmund's Institution. On the other hand it is probable that the Wells Chapter had not before them the first part of the Sarum Consuetudinary in its present form; what they had was probably some set of Customs at an intermediate stage between the Institution and the Consuetudinary, some set presumably which existed at Sarum in the XIIth century but was superseded there by the Consuetudinary of the XIIIth century and perished. On the other hand it is possible that Wells Chapter had two distinct documents, the Institution and a supplementary set of Sarum customs, and that they did the fusing of the two themselves.

There seems no doubt that these *Statuta antiqua* belong to the time of Bp Jocelin (1206–1242). Not only was such constitution-making in the air at his date, but he is known to have taken his share in it. He

[1] See Reynolds, *Wells Cathedral*, especially pp. 44, 55.

[2] There occurs in it the title *Bathon' diocesis* which was given up in favour of the double title in 1245–6. Church, pp. 143, 255 and ff.

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began it before his exile (1208–1213) and carried it on from abroad and again after his return[1]. Later on Wells borrowed more extensively still from Sarum and practically adopted the whole Sarum Consuetudinary, *i.e.* the two later parts (chap. XII.–end); but, as this has to do with the liturgical side not the constitutional side, the account of it must be deferred.

Passing on westward we find another kindred see set up at Exeter since the day when Edward the Confessor inthroned Bp Leofric there in 1050. We enter here on an obscurer part of history: few of the available documents are printed and it is difficult to know what is extant and what is not.

It would be very interesting to know what was contained in the *Testimonium Capituli Exoniensis de electione primi Decani Exoniensis et de Ecclesiis et Dignitatibus ab Episcopo sibi concessis* which was preserved in the Treasury in Bp Walter Bronescombe's time, 1257–1280[2]. Apparently the organization of the Chapter here lagged behind other Cathedrals, and even in Henry Marshall's episcopate (1194–1214) there was no Dean but the Bishop and Chapter acted together as the governing body[3]. Their Statute concerning the Prebend of a Canon deceased shews some sign of Sarum influence but evidently the Chapter was not constituted on the Sarum model. The Deanery was not established till 1224 or 1225 when, under Bp William Brewer, Serlo was appointed first Dean[4]. The *Testimonium* above-mentioned was possibly prepared for Bishop Bronescombe who in 1268 began a series of three important constitutional Statutes. These were followed by two more from his successor Bp Peter Quivil (1280–1292), one from Bp Thomas Bytton (1292–1308), and three from Bp Walter Stapledon (1308–1327). Then, after an interval during the episcopate of Bp James Berkeley, came the great reforms of Bp John Grandisson (1328–1370)[5].

Several of these earlier Statutes contain echoes of Sarum phraseology[6] but until they are accessible in print it is difficult to deal with them satisfactorily. At best they are only Statutes and would probably only

[1] Church, pp. 139, 182.

[2] *Exeter Episcopal Registers*, ed. Randolph, vol. I. (Bronescombe) p. 290.

[3] See the Statute in Harl. MS. 1027, f. 4.

[4] See Bishop Brewer's endowment Charter of the Deanery, Randolph, l. c. p. 78.

[5] Statutes ranging from 1158 to 1387 (with one of 1451 added later) are in Brit. Mus. Harl. MS. 1027. Some of these at least are in Exeter Cath. MS. 3625. See Randolph, l. c. pp. 76 and xiii.

[6] Bp Bronescombe's First Statute and Bp Quivil's First Statute especially: the first with regard to the reverence due to the Dean (see Sarum Cons. IX. i.), the second with regard to the *ordinacio chori* (Sar. Cons. XII.), which is to be arranged *ad instar ceterarum ecclesiarum cathedralium Anglie.* See Harl. MS. 1027 ff. 10^{v} and 24.

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contain incidental signs of Sarum influence. The Exeter Consuetudinary which Bp Quivil's second Statute mentions[1] (with the Ordinal) as needing correction is apparently not extant; and if so our best hope of tracing Sarum influences here at this period is gone.

In 1327 Bp Grandisson came upon the scene and set to work at much needed reforms in the Cathedral Church[2]. From the first he had the Sarum model before him: he took pains to send to Salisbury for a correct Pontifical at the very opening of his episcopate[3]. In his second year he visited the Cathedral and though he evidently did not now displace the Old Consuetudinary and Ordinal, they seem from his description of them to have varied only in places from those of Sarum[4].

In November 1357 there was another visitation[5] in which he enquired whether the Ordinal and Consuetudinary were all that could be desired. The query does not come up again in the Visitation records, but in that same year the Bishop issued a new Ordinal which he himself published with the approval of the Dean and Chapter[6].

Prefixed to the Ordinal proper were 31 chapters on the general Customs of the Church of Exeter which, as we are told in the preface, had not until then been fully recorded. A considerable part of these is derived from the first and second parts of the Sarum Consuetudinary. The duties of the Dean and Precentor are described in Sarum language, but the Exeter precentor fulfilled some functions which at Salisbury were assigned to the Chancellor and the description of both Chancellor's and Treasurer's office is non-Sarum. Echoes of chaps. VII., VIII. appear in the Exeter chapters VIII.–X., but in the main the Sarum influence which was very strong in the opening part of the Exeter constitution tends to diminish as we proceed, and the whole has a marked individuality of its own. On the liturgical side Sarum influence is larger still, but this subject must be postponed at present.

The position of affairs at Lichfield can be gathered from a series of documents beginning with the Statutes of Bp Hugh de Nonant (1188–1198). They have been printed three times from three different sources (i) by Wilkins[7] from the British Museum MS., Vitellius A. X., (ii) by

[1] Harl. 1027 f. 29v. On the following page it is ordered that the almuces are to be like those of Sarum.

[2] The state of things as to behaviour in choir is almost incredible. See Grandisson's *Registrum* (ed. Randolph), 586, 1150.

[3] *Ib.* p. 214.

[4] *Ib.* 435–7. One curious peculiarity was that hitherto S. John Baptist's Day had only been a simple feast, *ib.* 697.

[5] In full *ib.* 855–863.

[6] See the preface of the *Ordinale Exon.* printed by H. E. Reynolds but still unfinished (printer, McCorquodale, Leeds).

[7] See Wilk. *Conc.* I. 496.

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Mr Wordsworth[1] from a Lincoln MS., and (iii) in Dugdale from a much later MS. sent to Cardinal Wolsey representing a codification of the Customs, &c. of Lichfield[2].

Nonant's Statutes are mainly concerned with giving an outline of the services of the day: for details he refers to 'the Ordinal and Consuetudinary.'

There follows after these Statutes[3] a treatise *De personis* [*dignitatibus et consuetudinibus*] *in Ecclesia Lich' constitutis.*

This is probably the Consuetudinary to which Bp Nonant refers. But it is almost verbatim the same as the earlier part of the Sarum Consuetudinary[4], except in certain details such as the provision of lights and ringing of the bells where Lichfield followed its own line[5]. This close similarity is kept up throughout the first nine chapters[6] and then ceases: the xth and xith chapters of Sarum are not adopted, but on the contrary there follow at Lichfield some few supplementary sections about the Dean's office which are evidently a later addition and are at variance in a few points with Sarum Use[7]. Then follow the Statutes of Bp Hugh de Patshull (1239–1241).

[1] See *Linc. Cath. Stat.* II. 11 and ff.

[2] *Monasticon*, VI. 1255 and ff.

[3] In the earlier MSS. there stands an editorial note interpolated evidently either in the time of Bp Hugh de Patshull 1239–1241; or after his death, if the interpolated mention of Patshull's death in the chapter on the Dean is by the same hand. See *Linc. Cath. Stat.* II. p. 15 and p. 24. Neither of these interpolations is in the later MS. sent to Wolsey.

[4] There are some small interesting additions (especially in II. §§ 1 and 3, III. VIII. XI.) and modifications, enough to shew that the Sarum use was adapted not taken over bodily. See especially the Offices of Precentor and Succentor besides the points mentioned in the text.

[5] It is noticeable also that here, as at Hereford, the Treasurer seems to have ranked above the Chancellor.

[6] The Lichfield document gives the heading and introduction abbreviated from the Sarum form (see p. 1), the first half of chapter I., the whole of chapters II. III. IV. except one passage in chapter II. already mentioned (p. xxv). In chapter V. it has only the general provisions given at the beginning of §§ 1 and 2 and omits the details which follow later in the §, substituting the local custom of the Lichfield Treasurer. It has the whole of VI. and the first half of VII. [the second half is lower down attached to the Dean], the whole of VIII. with considerable additions and the greater part of IX., viz. the second part of § 1 with §§ 2 and 4. It has other provisions, which are not in the Sarum Consuetudinary, notably a long description of how the bells are to be rung.

[7] The section beginning Item in presencia [ob honorem domini] episcopi nullus presumet is a later appendage because (i) It is not in the Lincoln MS. (ii) It is liturgical not constitutional. (iii) It ends up with another editorial interpolation (in Vitellius MS. only) by the editor who codified after Bp Patshull's death. It is markedly at variance with Sarum for (i) It includes the second half of chapter VIII. of Sarum, omitted above, only giving the Dean the functions which Sarum gave to the Sub-dean. (ii) It (Vitellius MS. only) uses up and modifies the first half of Sarum IX. § 1, also omitted above, see note 6, and p. xxxv, n. 2.

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It is important to decide the date of this borrowing from Sarum. We took for granted at once that this document is 'the Consuetudinary' to which Bp Nonant refers; the borrowing must then have been accomplished by his time; but if so, then the date of the constitutional part of the Sarum Consuetudinary (I.–XI.) must be put back to the last quarter of the XIIth century. This is not in itself unreasonable intrinsically, especially when we bear in mind that both at Lincoln and here at Lichfield there is evidence that the Sarum document which they followed represented an earlier recension at any rate of chapter II. than the actual existing Sarum Consuetudinary.

And if we enquire with regard to Lichfield which episcopate is the more likely to be the time of the borrowing, Nonant's or Patshull's, everything is in favour of the former. Nonant was the bishop who made such a great fight in the attempt to establish secular Canons instead of monks in his Cathedral Church of Coventry: this marks him as a likely man to be introducing similar customs at Lichfield. But if this is only conjectural, the state of circumstances postulated by Patshull's Statutes is decisive on the point: we find him, it is true, borrowing Sarum phraseology, but borrowing it not to describe the Dean, Canons or Chapter but to describe the Vicars[1]. The later sections appended to the Lichfield Consuetudinary, which as we have seen belong to his time or the time of his successor, do the same thing[2]. Now clearly, if it was the constitution of the Vicars that was then in question, the constitution of the Chapter must have been settled long before.

This argument is further clenched by the fact that in Patshull's time there was extensive borrowing from Sarum on the liturgical side: his Statutes contain a large part of the second part of the Sarum Consuetudinary (XII.–XXIV.), &c.[3]; and this fact enhances the probability that the first part had already been borrowed and was already current at Lichfield.

Everything points then to a great borrowing from Sarum at the end of the XIIth century at the formation of the constitution of the Chapter, and a lesser borrowing in the second quarter of the XIIIth century in the interest of the constitution of the Vicars and the liturgical arrangements.

[1] See the closing passage on p. 30 of *Linc. Cath. Stat.* vol. II. where the opening part of Sarum Cons. XI. is adapted to the Vicars. The chapter had not hitherto found its way into Lichfield documents, though it is drawn direct from the Institution Charter: it was therefore available for the Vicars.

[2] In Vitellius MS. (and Wilkins *Conc.* p. 500) there is a section, not given in Wolsey MS. (or *Linc. Cath. Stat.* II. 27), in which Sarum Cons. IX. i. (the part omitted in the main body of the Lichfield Consuetudinary) is used up and modified not only in the interest of the Canons as stated above (p. xxxiv, n. 7) but also of the Vicars.

[3] See Vitellius MS. and Dugdale: a summary only is given by Wordsworth, *Linc. Cath. Stat.* II. 30, 31.

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The course of development of the Chapter of S. Paul's Cathedral in London is not very clear. It differed from the Sarum model in the prominence which was assigned to the archdeacons, and this seems to argue that at the beginning it followed some other model.

But in spite of this somewhat deep-seated difference the Chapter of S. Paul's did not altogether escape Sarum influence. The Statutes[1] were codified when Ralph de Baldock was Dean (1294–1304), and later on under Dean Lisieux further additions to the code were made so as to bring it up to date: and other ancient documents supplementary to this are known and accessible. On scrutinizing these documents in the earlier part of Dean Baldock's work there are several traces of borrowing from Sarum, especially in the definition of the duties of the Dean, Precentor and Chancellor: later on in the same collection there are also large passages on ceremonial borrowed from the first half of the second part of the Sarum Consuetudinary[2]. This seems to imply a knowledge of the Consuetudinary in its present form but it is not very considerable and, so far as the Constitution of the Chapter goes, London in comparison with other secular foundations felt only very slightly the Sarum influence.

We have already dealt with the Fifth Division of Baldock's Code which concerns Vicars in discussing the Lincoln *Novum Registrum* which was based upon it, and it will be remembered that we found proof of a certain amount of Sarum influence there and reason for suspecting a good deal more[3].

We have had to make several excursions to Scotland in this search and before we have done we must also travel to Ireland. Here we find that when Abp. Henry of London (1213—1228) reconstituted S. Patrick's Church, Dublin, as a Collegiate Church and a second Cathedral for the see (c. 1220), he adopted for the Chapter the Sarum model[4].

The extent to which Sarum Use was in vogue there is best shewn by the fact that one of our best MSS. of the Consuetudinary hails from this very Church. The total amount of adaptation that it has gone through is represented by the words *et eadem in ecclesia Dublin.*, on p. 29.

The same MS. contains also the Statute, *Super conditione vicariorum*, made at Sarum, Sept. 15, 1214, and incorporated with the *Nova Constitucio*

[1] See Sparrow Simpson's *Registrum Statutorum* &c. *Ecclesiæ S. Pauli London.*

[2] See especially Baldock, Bk I. § 19, compare Sarum, ch. I. about the Persons; §§ 31 and 36, compare ch. II. and III. about the Dean; § 54, compare III. about the Precentor; §§ 56, 57, compare IV. about the Chancellor; and see also Baldock, Bk III. § 38. For the ceremonial part see Baldock, Bk III. §§ 52–55; compare Sarum XIII.–XVIII.

[3] Above p. xxxvii.

[4] Stokes' *Ireland and the Anglo-Norman Church*, p. 270.

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of the following January[1]: from which we conclude that the Sarum influence was not confined to the Consuetudinary.

We can now sum up this history of Sarum influence.

I. *S. Osmund's Institution Charter marks the first stage of it.*

The provisions of this were known at Lincoln, c. 1160, and possibly spread from there to Moray in 1214. They were also adopted at Chichester in the XIIth century.

II. *The Institution formed the basis of an early set of Constitutional Customs.*

This was adopted at Wells in one form early in the XIIIth century, and in another form at the same date at Lincoln and rather earlier at Lichfield, neither form being *exactly* equivalent to the first part of the Consuetudinary.

III. *Dean Richard Poore took this set of Constitutional Customs and made it the first part of the Consuetudinary, adding two other parts of a liturgical character.*

The first part was adopted in this form at Lincoln (with Moray) and Glasgow.

The second part was also adopted at Lincoln (with Moray) and Lichfield in the second quarter of the XIIth century.

Lichfield also took some of the third part.

London borrowed slightly from the first two parts.

Dublin adopted the whole Consuetudinary without modification and Wells with considerable modification and addition.

IV. *Of the influence of later Sarum legislation there is not so much trace.*

The Statute about Vicars of 1214 reached Dublin and the Statute of Giles at Bridport in 1262 came in useful at Lincoln. Another Statute of Richard Poore left its mark on the London legislation about Vicars and the Lincoln *Novum Registrum*, and a later Statute of 1268 did the like. Possibly also in the matter of Vicars there was more Sarum influence abroad than we have materials for judging. Finally Bp Roger's Statutes of 1319 influenced the *Novum Registrum* at Lincoln in 1440.

On the whole the constitutional influence was at its strongest at the beginning and tended to diminish: if it is possible hereafter to carry out the other half of the enquiry, and trace the liturgical influence of Sarum, we shall probably find that the opposite was the case and that it was small to begin with, and grew steadily till the point was reached at which the Canterbury convocation adopted the use of Sarum throughout the whole province (1542).

[1] See below, p. li.

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§ 5. THE INNER RELATION OF THE DOCUMENTS.

The two recensions of the Consuetudinary and the various texts of the Customary, here printed, though intimately connected yet shew some interesting differences. It is well, therefore, to enquire into their mutual relationship.

We have already seen that the second recension is less than half a century later than the original form. In that time considerable additions had been made, and it was thought worth while to recast the form of the Consuetudinary.

In its original shape it consisted of three divisions: (*a*) Eleven chapters dealing with the constitution, (*b*) Thirteen chapters dealing with general liturgical customs, (*c*) Eighty chapters dealing with the course of services in detail throughout the year. In the later recension the first two divisions remain undisturbed, but the contents of the third division are entirely rearranged. Instead of grouping the directions under four heads and collecting together the chapters dealing with (1) The Tabula, (2) The Hour Services, (3) The Processions, (4) The Mass, the second recension is entirely chronological in its main outline: chapters XXV. to XLVI. deal with the various services of Advent: XLVII–LX. with Christmas, and so on.

This involves radical changes; not merely is the renumbering of the old chapters necessary, but some are subdivided and dovetailed into one another, while some are entirely new.

It is easy to see the amount of reconstruction that has taken place from the two lists of headings given above at pp. lix and lxiv, one in the order of the second recension as here printed, the other in the order of the original recension as printed by Rock and Rich Jones, with cross-references in each case from one to the other.

The additional matter contributed by the second recension is considerable as will be seen at once from the number of square brackets throughout the printed text. A large number of the additions are small and insignificant and only aim at making the directions more lucid and explicit: but besides these constant minute alterations there are others which introduce new and substantial material.

(1) Three new festivals are brought in and specially marked as *ex novo*: they are, the Translation of S. Thomas of Canterbury, and the Depositions of S. Edward the Confessor and S. Edmund of Canterbury, himself a great figure at Salisbury in the time of the earlier recension. (See pp. 30, 125.)

Besides this it is noted as a further innovation (p. 181) that the principal feasts of all Apostles, Evangelists, and of the four Doctors are to

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rank as doubles. The note was inserted here, but the corrections which it involved were not made throughout the body of the Consuetudinary. The lists on pp. 29, 30, and on pp. 124–127, do not contain the new names though they are inserted among the inferior doubles in the Customary. Further, it is to be noted that the feasts of S. Olave and S. Gereon with the Octave of S. John Baptist now appear for the first time in the list of feasts with double invitatory (pp. 199, 200)[1].

(2) The only substantial addition to the first division of the Consuetudinary (chaps. I.–XI.) dealing with the constitution is the list of double feasts which have a procession (p. 5).

(3) In the second division (chaps. XII.–XXIV. dealing with general liturgical customs) there are four chief additions. (*a*) A paragraph on behaviour in choir, p. 16. (*b*) A section (p. 31) dealing with those double feasts on which the antiphon to *Magnificat* is doubled, &c.[2] (*c*) A section on the method of chanting (p. 36). (*d*) A sentence on the singing of the Invitatory (pp. 37, 38).

(4) In the third division the additions are very considerable. The principal are the following: (*a*) On Holy Water (pp. 52, 3). (*b*) On the *Offerenda* (p. 75). (*c*) On the Tract (p. 103) and on the relation of the Tract to the Sequence (pp. 132, 133). (*d*) A long passage on octaves (pp. 134–136). (*e*) On the Lent veil (pp. 139, 140). (*f*) A long series of additions about the Easter services (pp. 144–172), forming a very important accession. (*g*) A passage on Saturday processions (p. 178). (*h*) Two chapters on Feasts of three lessons (pp. 195–7). (*i*) At the end five new chapters are added dealing with Trentals, Memorials, Blessings for the lessons and Music (CXVIII.–CXXIII.).

Besides these there are many smaller passages which are of interest and importance: they may be seen on the following pages, 46, 48, 50, 105–108, 115, 131, 173, 190–192, 200, 201, 208.

Considerable pieces of the Consuetudinary have been incorporated into the later Sarum service books. Thus the *Rubrica de officio mortuorum* in the Breviary[3] contains quotations from chapters X. and CXVII. (104). Again, the whole of chapter LI. (53) is quoted in the rubrics of first Evensong of Christmas, and the greater part of the first two sections of chapter LII. (54) with some of the additional matter given in the Customary. The succeeding rubrics also contain large bits of chapter XLVII. with regard to the Tabula as well as of LII. Many other instances

[1] Another alteration has come in as to the use of Surplices; see p. 25, and compare the Customary.

[2] The list is the same as that of double feasts which have a procession (p. 5), but (perhaps by accident) Easter and Low Sunday are omitted here.

[3] Cambridge edition, I. 45–7.

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might be quoted: some are noted in the Cambridge edition of the Breviary.

Even the general provisions have made their way into the text of the service books in odd places. Thus we find the provisions about standing in choir, chap. XVI. in Brev. i. 170, under the Compline of Christmas Eve, and some of them in the Ordinary of the Mass in Missal, p. 586.

The same is true with regard to the Gradual and Missal though to a less extent. At the first Sunday in Advent the rubrics draw much more from the Customary than the Consuetudinary[1], but there the rubrical directions cease after the *Credo*. At the Ordinarium Misse many of the directions are given more fully, but elsewhere reference is given for them to the first Sunday in Advent up to the end of the *Credo*. From that point forward nearly the whole of the rubric is taken from the Customary.

The Processional also draws its rubrics largely from the Consuetudinary, and from the additions made in the second recension as well as from the provisions common to all the texts.

But in spite of all this borrowing there remains enough of individuality both in the Custom books and in the rubrics of the Service books to make each of them worth study.

We turn now to consider the relation of the Consuetudinary to the Customary. In the first place it is observable that the triple division which is clear in the former is set aside in the latter: instead of beginning with the chapters dealing with the constitution, the document opens with three[2] liturgical chapters modelled on the corresponding chapters in the second division of the Consuetudinary. The nature of the chief offices is then defined in terms drawn from the opening chapters of the Consuetudinary, and then at Chapter II. we come to the explanation of this, and in fact to a chapter which explains the true nature of the Customary. It is shewn to be an adaptation of the Consuetudinary for parish churches; and this is the reason why so little is made of the chapters dealing with the constitution of the Cathedral, and the reason also why a special chapter is added "On the arrangement of the quire in conventual or parochial churches," adapted from the corresponding chapter about the Cathedral church (pp. 13, 14).

From this point onward the succeeding chapters up to chapter XXI. deal with general liturgical questions more or less corresponding with the second division of the Consuetudinary: they are in a different order, and moreover one chapter is given here[3] which the Consuetudinary puts in the third division (p. 107), while on the other hand the provisions as to dress

[1] Compare ch. XXXIX. (92)=Cust. 66 (p. 61 and ff.) with Missal, p. 7 and ff.

[2] But two of these chapters are only given in MS. C.

[3] But only in MS. C.

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which the Consuetudinary puts here are found at the end of the Customary (pp. 24–7).

Besides these variations in arrangement the Customary gives in these general liturgical chapters a considerable amount of additional information. See especially pp. 17–19, 22–30, and 37.

After these general opening chapters I–XXI., which roughly correspond to the first two divisions of the Consuetudinary, the Customary also begins to give detailed directions: it does not, however, follow a chronological line as the Consuetudinary, but it deals first with double feasts, chaps. XXII.–XXVI. (pp. 111–128), then with Eastertide, chaps. XXVII.–XXXV. (pp. 155–178)[1], then with simple feasts and Sundays, octaves and ferias, chaps. XXXVI.–XLV. (pp. 180–190, and 42–57, and 193, 194, 93–99, and 197–200). This is the main section of the Customary and the arrangement which it follows is a very methodical one, though it agrees very little with the order of the Consuetudinary and consequently a good deal of rearrangement was necessary in printing the two documents in parallel columns.

Where the two documents run parallel the Customary seems to be based upon the Consuetudinary[2] but it is considerably fuller and longer. On the other hand it has very little about Mass or Procession, but is almost exclusively concerned with Divine Service. There are a few cases in which the Sarum Use clearly changed, and there is a distinct contradiction between the Consuetudinary representing the early use and the Customary, the later use, and that not merely, as in the instances quoted above, by way of addition but by a distinct alteration of ceremonial: but such changes do not seem to be many or important[3].

The third section of the Customary consists of a number of miscellaneous chapters thrown together as it were in an appendix which varies as to its contents in the different MSS. Some of these chapters have their counterpart in the Consuetudinary:—for example, chapters XLVI. and XLVII. we have already dealt with in connexion with the question of dress: again chapter LIV. has to do with Easter week, chapter LV. with Lent processions, chapter LX. with the Lent array, chapter LXI. with the Paschal candle: but except for these four the whole collection of chapters XLVIII.–LXIV. (pp. 212–221) is independent of the Consuetudinary, though some chapters add little to what has been already laid down there.

Of the remainder, chapter LXVI. is by far the most important as it contains a long *Ordo missæ* much fuller than the directions given in the

[1] Chapter 54 (p. 166).

[2] It generally agrees with SBD against H, the old recension rather than the new.

[3] See for examples ch. XXXIX. § 22 and § 32 and see p. 85, line 3, where the Missal reads ipse diaconus and agrees with the Customary against the Consuetudinary.

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Consuetudinary (pp. 61–91, 100–105), and is, as we have seen, the direct source of the rubrics incorporated into the Ordinary and Canon in the later Sarum Missals.

By a similar process other parts of the Customary have been incorporated into the Breviary: this is simply a carrying on of what we have already seen (p. xxxix) to be the case with the Consuetudinary and the parallel parts of the Customary. Thus chapters L. LI. LIII. XLIX. LXIV. form the Rubricæ Generales in the Great Breviary of 1531[1]. The second section and sometimes more of chapter LVII. is found in Martiloges. The LXVth chapter corresponds with the *Benedicciones* prefixed to the Breviary above-mentioned.

To sum up, the relation of the Customary may be defined as follows:— the later document is based upon the earlier one: it is not so comprehensive in plan, for it deals almost exclusively with Divine Service only, but it is generally fuller in detail: it proceeds upon a different arrangement and seems to have been drawn up for parish churches.

§ 6. A GENERAL DESCRIPTION OF THE SOURCES.

The sources from which the following documents are drawn are these.

The Consuetudinary, which is printed in the left hand column, represents the text of four different MSS.: two of these have already received considerable attention and two have, so far as I know, received none.

The Consuetudinary was printed first by Dr Todd in the British Magazine in 1846–7, from the MS. here called D. Almost simultaneously Dr Rock was at work upon a transcript of the MS. here called S, in connexion with his book *The Church of our Fathers:* the first volume of this appeared in 1849 and the third volume part 2, containing a text of the Consuetudinary, in 1853, but this had apparently been in print since 1846. These two MSS. again formed the basis of the edition of the Consuetudinary which forms the first 185 pp. of Rich Jones' *Register of S. Osmund.* (Rolls Series, vol. I. 1883.)[2]

The present text of the Consuetudinary is based on a MS. here called H: this is of later date than S or D and has considerable later additions incorporated into it. Further its contents are rearranged on a different principle: for both these reasons therefore it seemed desirable to take this MS. as the basis of the present text and to collate other MSS. with it.

[1] Reprinted 1882, Cambridge.

[2] For fuller details see below, p. lv.

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The fourth MS. employed is that called B, which is closely allied to S and D and in most cases sides with them against H.

The MSS. from which the text of the Customary has been taken are six in number: none of them have so far as I know received attention hitherto, and this important document is now printed for the first time.

The basis of the text is the MS. called **C** which is the fullest and one of the earliest. The MSS. represented by the signs **J, H, R, S**, have been collated fully with it and another MS. called **A** has also been compared, though only in a more cursory way, since the text which it exhibits is so full of illiterate and unintelligent blunders, that to have given a full collation of it would only have caused confusion. The MSS. vary considerably in what they contain or omit, so the text as printed represents more the resultant of the whole than the text of any one MS.: but care has been taken to distinguish what is common to all the MSS. and what is peculiar to each, in all cases of any magnitude or importance.

From this brief abstract of the MS. material it will be seen that the relation of the print to the MSS. is not the same in the two parallel columns. In the case of the Consuetudinary the fullest text is printed: passages which are not found in the other MSS. are bracketed off: the top corner of the bracket represents S, the bottom corner represents D, the middle part represents B: thus the whole bracket shews that a passage is peculiar to H and is not in S,B,D, while parts of the bracket shew individual omissions in one or other MS. Other variations of text are all indicated in the footnotes.

In the case of the Customary the meaning of the bracketing is less self-evident and needs continual explanation.

The text is printed from **C**. Additions to it from other MSS. are enclosed in square brackets[1] while passages which other MSS. omit are enclosed in round brackets and explanatory notes are added. Further it is to be noted (i) that transposition of words is merely indicated by an ˣ following the words, and (ii) that slight and unimportant omissions in one or more MSS. are indicated by an ° following the word.

The chapters of the Customary have been arranged so as to correspond with the parallel passages in the Consuetudinary. Minor parallelisms are indicated by marginal cross-references. The proper order is given p. lxviii and in the text whenever the chapters do not follow continuously. A reference is given at the end of a chapter to the page on which the ensuing chapter will be found.

[1] It will be noticed therefore that the square brackets represent two different things in the two columns.

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§ 7. THE MSS. IN DETAIL.

The following is a fuller description of the MS. materials: first for the Consuetudinary.

[S.] THE BISHOP OF SALISBURY'S MS.[1]

The *Old Register of Sarum*, commonly known as 'St Osmund's Register,' was written for the most part in the former half of the thirteenth century. It is the property of the See of Salisbury, and is kept at the Diocesan Registrary Office. It consists of thirteen quires of vellum of which the following is a collation

$$a\ b^8\ c^4;\ d\ e\ f^8\ g^{4-1};\ h^8\ j^4;\ k^{12+1}\ l^8\ m^{9+1}\ n^{8-2}.$$

The quires *a b c* (f. 1—20) make a little book by themselves containing the Consuetudinary. This ends on the last leaf but one of the third quire. It is written in single columns in a neat charter hand (cir. A.D. 1220).

The scribe had his pages ruled somewhat irregularly for 32, 34, or more often 33 lines. The pages measure 10½ in. × 7½ in. the writing covering, on an average, 7 in. × 4⅜ in. (exclusive of any subsequent filling of the broad margins by insertions). The titles of the chapters are rubricated, and initials left vacant for illumination. The blank space at the end was soon filled with six or seven letters or charters, three of which have an old numbering (j–iij) in the margin.

The quires *d e* (f. 21–36) form a cartulary commencing with St Osmund's foundation Charter; one scribe fills one quire and the first page of the next gathering, after which several others continue his work. There is no rubrication here.

The quire *f* (f. 37–44) contains Inventories of Dean W. de Wanda's visitations of the prebends of Sunning and Heytesbury, &c. The majority of these are rubricated.

The quire *g* (f. 45–47) has lost its third leaf: the first two are covered with entries in *double columns* in small handwriting (pp. 317—332 in the 'Rolls' edition). The fourth leaf (f. 44) has five documents relating to 'Brykelesworth' in long lines of minute writing, together with the lists of early bishops, &c., 'in cronicis que sunt apud Cirencestriam.'

The quire *h* (f. 48–55) contains Transcripta Cartarum. Though the same scribe writes (part) on both of the leaves on the open page of the centre of this gathering, it is I think remarkable that only the later leaves, or some of them, h^6 h^8, have *rubricated* titles added in the margin. The scribe just mentioned left h^{6b}–h^{8b} vacant, and various hands have helped to fill them.

[1] This description of the MS. is due to the Rev. Christopher Wordsworth.

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Those on h^{7b} h^{8a} h^{8b} take up the plan of double columns (pp. 108—110 = Rolls S. i. pp. 365–374, li. 3).

The quire *j* (f. 56–59), now a 4-leaf gathering, opens with 'Statutum de custodia sigillorum' A.D. 1214 (Rolls S. i. p. 374), and ends with two documents relating to the 'Ordinatio' of the Chantry of Dean Rob. Hertford at the altar of St Andrew in 1256.

The quire *j* evidently has lost one or more leaves from its centre. A leaf which at an early date was removed hence and misplaced[1] between k^3 and k^4 was unmistakably written to follow on here before j^3. I notice further that an early memorandum at the foot of the first page in the volume (not noticed by Rich Jones) informs the reader that, "Inuenies co*m*posiciones vicar*iarum* de ble[buri, ault]oñ britfo[rd] et ydemestoñ in medio ·ix· q*uatern*[ionis istius] libri." Hence I infer that probably two other leaves, say j^4, j^5, and at all events the other half of j^5 (say j^6) containing documents relating to the said vicarages, have been removed[2], and that consequently *j*, the ninth 'quaternion,' was originally an 8-leaf gathering.

The quires *k*, *l*, *m* (f. 60–83) together contain the history of the removal of the church from Old Sarum to Salisbury, and other matters concerning the diocese from 1225 to 1230. Four of the documents are in the form of slips or original letters attached in their chronological context. Two of these relate to the canonization of St Osmund (Rolls S. ii. pp. 84—86, li. 11); and the others to the King's claim to appoint Ranulph Briton to a prebend in Dec. 1228 (Rolls S. ii. p. 97 and 96).

The quire *n* (f. 84–89) now consists of six leaves, but it is evident that at least two from the centre have been lost. The former half of the gathering contains inventories of vestments and ornaments A.D. 1214—1222 at Old Sarum, and in store for the altars in the new Lady Chapel at Salisbury (All Saints or '*Salve*,' St Peter's and St Stephen's), and in the south aisle (St Nicholas' and St Mary Magdalene's). The other mentioned in the register is the altar of B. Thomas the Martyr, who had been canonized in 1173. This was, I believe, in the furthest end of the great N.W. transept, and here the manuscript has lost two (or more) leaves. The other altars in the last-named transept at a somewhat later date were S. Edmundi Confessoris, and the 'Altare Reliquiarum' dedicated in honour of St John

[1] It may be asked, Why has not this been replaced in quire *j* (the ninth 'gathering') in re-binding the MS.? The answer must be, Because it was placed in its present position at an early period of the history of the register, and by cancelling at p. 115, and marginal addition at the head of p. 127, this position was in a manner justified and perpetuated.

[2] I find that as a matter of fact the leaf which contains the documents relating to Blewbury, Aulton Pancras, Britford and Idmeston, appears on what long since has been numbered as pp. 131–2 (Rolls ii. pp. 31–34), and, until the Cambridge binder recently re-sewed the book, made an abnormally thick (12-leaf) gathering of quire *k*.

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Baptist. Though Abp Edmund (of Abingdon, Salisbury, and Canterbury) was canonized immediately upon his decease in 1246, that did not occur till more than twenty or thirty years after the manuscript was written. Nor in all probability was there any altar of St Osmund even at Salisbury in 1222, for his canonization was deferred till 1456. But it seems to me highly probable that the altars in the N.E. transept (St Martin's and St Katharine's) had some record of their ornaments in the lost pages. For St Martin's is mentioned incidentally in another inventory of the same year, 1222, a few pages earlier in the register (f. 85^{b} = Rolls S. ii. p. 134), as well as in the Consuetudinary itself (*ibid.* i. pp. 12, 128, 134)[1]. And the altars in the great S.W. transept may have been of early dedication (St Michael's, St Laurence's, and St Margaret's). The remaining half at the end of quire *n* contains supplementary letters belonging to the Chapter, 17 Dec. 1228—18 Sept. 1229, the last being received at Salisbury from Canterbury on the 27th. The last page of the book has a later transcript from an early 15th cent. Chapter Register. The little memorandum which precedes this (Rolls Series ii. p. 157) has its true intention concealed through the fact that Canon Jones, or his archetype, has not noticed its three concluding words: It says that "the Statute '*De custodia sigillorum*' (A.D. 1214) is entered on the first leaf of the ninth quire of this volume" (our sig. *j*), which is quite true of the book as it is now rebound; "and likewise on the first leaf of the third quire" (*not* of this same register, as Rich Jones would lead us to infer, but) "libri veteris putrefacti."

It will be remembered that the preservation of the *Institutio* of St Osmund is due to its having been transcribed early in the 14th century into the space left on lf. 24 = p. 47 at bottom, and 48 at top, of the Old Register 'from a trumpery little old Gospel book.' "Hoc inuenies scriptum in quodam textu paruo & ueteri · pauperis pretii" is the note at the foot of f. 24^{a}.[2]

The old parchment binding when spread out thus proved to be too large to be bound up with the register. It should therefore be bound separately; and with it an old list of documents which was used as a padding for the old limp binding[3].

[1] In this edition, pp. 6, 141, 153.

[2] Rich Jones prints this note (Rolls Series, 'Register of St Osmund,' i. 215) as if it came a page later, 24^{b}.

[3] I understand from Mr F. Jenkinson, who has taken some pains to decipher the writing on the padding of the old cover, and who will, I hope, ere long, print an account of what he has discovered, that the list is the index or table of contents to what is known as a "formulary." If the Registrar at Salisbury in the thirteenth or any subsequent century, required, *e.g.*, to warn a dignitary who was neglecting his duty of residence, or to write a form of collation to a benefice, or a licence to hear confessions, or any such formal instrument or letter, he needed only to refer to this index, which

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The contents of the Salisbury "Osmund" or Old Register may be thus briefly indicated:

Pages of the MS.		Rolls Series edition, 1883–4
1–37	The "*Consuetudinarium*" of Ri. Poore, cir. 1210.	i. pp. 1–184
38–40	Charters relating to Okeburn, Wantage, Hungerford, Odiham, Brickelesworth, Shipton, Horton and Pottern, A.D. 1130, 1208, 1254.	i. 189–92; 196–7
39	The Holy War, A.D. 1226.	i. 192
41	"*Carta Osmundi*" de Fundatione, A.D. 1091.	i. 198
42–46	Charters given or confirmed by Royal Personages (K. Hen. I.—K. John).	i. 200–212
47–48	"*Institutio Osmundi*": '*Hee sunt dignitates.*'	i. 212–215
48	Tithes of Childewik, in Mere, A.D. 1098.	i. 216
48–53	Charters &c. by Bishops of Sarum and Winton, A.D. 1140–1216.	i. 216–224
53–59	Charters &c. by Abbats, Deans, Priors and others, A.D. 1150–1225.	i. 225–237
60–72	Charters by Kings (to Hen. III.) and Bishops &c. (additional). Prebends. The Communa &c. 1115–1250.	i. 238–271
73–88	Visitation of Prebends by Dean W. de Wanda (Sunning, Mere, Heytesbury, Hull, Swallowcleve, Godalming) A.D. 1220–6, with Inventories, and charters cir. 1185 &c., inspected there in the autumn of 1220, 1222, 1224, 1226.	i. 275–314
89–93	Grants &c. confirmed by Dean and Chapter, double columns 1223, 1226–8, 1295.	i. 317–334
94	Early chronology of Wessex Episcopate.	i. 335–336
95–102	Transcript of 20 charters relating to Heytesbury &c. 1125–1222. Mainly confirmed by Pope Alexander, cir. 1165–70	i. 337–352
102	Bp Giles de Bridport on Visitation, 1262.	i. 353–354
103–105	Mere and Wokingham, 1190–1219.	i. 354–359
106	Innocent III. and K. John on Free Election, 1214.	i. 360
107–110	Privileges of Abingdon &c. Popes, Legates and Abbats. Teynton, &c. 1219–25; these are written partly in double columns.	i. 362–374

enabled him to turn with ease to the proper page and find what he required among the forms registered in his Complete Ecclesiastical Business Letter Writer and Secretary's Assistant, culled and compiled from precedents transcribed into Episcopal Registers or docketed among the slips of parchment filed somewhere in his office.

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111–113	Nova Constitutio de Custodia Sigillorum, de Residentia, de Habitu et Honestate Clericorum, Super Conditione Vicariorum, et de Visitatione Prebendarum, 1214.	i. 374–380
113–117	Charters of Teynton and other prebends, 1108–1227. Letters, 1219–31	i. 381–390
118	Chantry of dean Ro. de Hertford, at St Andrew's altar, 1256.	i. 390–393
119–124	Narrative of removal from Old Sarum, and other matters concerning the Chapter, 1218–1220.	ii. 2–17
125–127	De residentia. De Prebend. exempt. De potationibus, 1222–1224. An incontinent vicar, 1231.	ii. 18–24
129–132	Endowments, property, St Nicholas' Hospital, &c. (double cols.) 1218, 1223–7, 1260, 1282.	ii. 24–36
133–166	Narrative concerning the new cathedral church at Salisbury, from Michaelmas 1225 to 1230. Letters. Taxation. Application for Osmund's canonization, 1228. Election of Bp Robert Bingham.	ii. 37–120
164	Boundaries of Savernak Forest, 1277.	ii. 121–123
167–172	Inventory of Ornaments provided for Altars at Salisbury, 1214–22.	ii. 127–141
(173–176	Two leaves lost.)	
177–182	Fourteen letters, relating to the Chapter, mostly written by the Pope and his Chaplains, 17 Dec. 1228 to 18 Sept. 1229.	ii. 143–156
182	Certificate from Dean and Chapter to Bp Hallam, cir. 1410 (citing cap. x. of the Consuetudinary).	ii. 157–158

(At the end is bound a membrane relating to inquisition held at Sunning as to land in Wokingham claimed by Radulphus Ruffus, cir. 1220.)

The subsequent history of this text is as follows:

1. In 1816 Mr Hatcher drew Bp J. Fisher's attention to this MS. of the Consuetudinary, and his successor Bp T. Burgess (1825–37) had a transcript made at his own expense (£120). It was written in three months by W. T. Alchin, of Southampton, and after the bishop's death in 1837 was presented by his widow to the Dean and Chapter of Salisbury. Dr Rock says that it is in the 'library' (which is above the cloisters); but it is, now at least, preserved in the Muniment-Room of the Chapter (above the Canons' vestry) at Salisbury.

2. When the foundations of Old Sarum were discovered, about 1834, Bp Burgess requested H. Hatcher, the topographer (who already had made extracts from it), to collate Alchin's MS., no. 1, with the original register.

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Mr Hatcher took the opportunity to make a complete transcript for himself. I do not know what became of this after his death in 1846.

3. In answer to an enquiry from Dr Daniel Rock, 'Canon of the English Chapter,' Mr Hatcher employed his son, W. H. Hatcher, to make a fresh transcript from no. 2. This was borrowed and returned by Dr Rock about 1845.

4. Dr Rock himself made a transcript from Mr W. H. Hatcher's copy, no. 3. This, no doubt, he sent to Mr C. Dolman, the printer of his *Church of our Fathers*, about 1845[1]. Unfortunately Rock corrupted the text so as to bring it into harmony with the Lichfield readings of the 16th century.

5. In 1853 the Consuetudinarium of Bp Poore (as altered by Dr Rock) was printed under the title of *De Officiis Ecclesiasticis Tractatus* as a supplement to the fourth tome of Rock's *Church of our Fathers*, vol. III. part ii. pp. 1–74, second notation.

6. In 1883 the Rev. W. H. Rich Jones edited the first part of *Vetus Registrum Sarisberiense*, alias dictum *Registrum S. Osmundi Episcopi*, under the direction of the Master of the Rolls. Pages 2–184 (even numbers) are occupied with a text of the Consuetudinary. This was based upon no. 5 (Dr Rock's interpolated edition), with only occasional reference to the Burgess transcript, no. 2, and very little regard to the original.

[D.] The Dublin MS.

The second important MS. of the Consuetudinary is Add. MS. 710 of the University of Cambridge, commonly known as the Dublin Troper, and here denoted by the letter D.

It was among the books bought by the University from the library of Dr J. H. Todd, Fellow of Trinity College, Dublin, who died in 1869. Some five-and-twenty years earlier it was bought in London for a trifling sum by Dr Mant, Bishop of Down, Connor and Dromore, and by him lent, and afterwards presented, to Dr Todd, who made it known and published considerable portions of it, including the Consuetudinary, in

[1] The text of the 'Consuetudinarium' did not appear until the last portion of the *Church of our Fathers* came out in 1853. It was however in print when vol. I. came out (1849), and Dr Rock says that Mr Hatcher saw the text in print. His death took place 17 Dec. 1846.

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The British Magazine between 1845 and 1847[1]. Apparently these publications and even the very existence of the Dublin MS. were unknown to Dr Rock in 1849–53 when he printed the Consuetudinary from the Sarum source.

Dr Todd supposed, from the coat of arms stamped on the binding, that at a previous period the MS. was in the possession of the Dowdall family, possibly of Abp. Dowdall of Armagh, c. 1543–1552. Of its earlier history nothing is known, but it clearly was written for S. Patrick's, Dublin, which was remodelled on Sarum lines under Abp. Henry de London c. 1220.

The contents may be thus described:

University Library Cambridge Add. MS. 710 DUBLIN TROPER.

A volume of 146 ff. of vellum mainly of the end of the XIIIth century or beginning of the XIVth.

Collation. ii | ii α^{12} β^{16} | i a–h^{12} | $A^4B^8C^4D^4$ i.

Four leaves are missing, viz. f. 33 (α 2) and ff. 97, 98 (f. 6, 7), and f. 138 (D 1.)

Three hands may be distinguished in the body of the book.

1. A hand of the early years of the XIVth century wrote quires α and β containing the Consuetudinary in double columns of 32 lines.

2. A slightly earlier hand wrote quire a and the work was carried on by

3. A hand of the XIVth century which wrote quires b-h.

The rest of the book is in various later hands.

I. f. 1. A mutilated fly-leaf contains the greater part of three *Glorias* in a hand of the XIVth century: the first two have musical notes and the first has a farsing which begins *Pater ingenite.*

f. 2. *Ordo ad faciendum fratres et sorores secundum ordinem sancti Augustini* in a small XIVth century hand: and a form certifying admission into fraternity.

f. 2^v. A letter of J. de S. Paul, Abp. of Dublin, to the Prior and Canons of Christ Church as to the order to be observed in processions (1352).

[1] Dr Todd's contributions to the *British Magazine* in 1846–47 will be found in vol. XXX. pp. 509–518; 652–9 (the text of the Consuetudinary begins at p. 513). Vol. XXXI. 22–33; 161–7; 260–7; 404–411. Vol. XXXII. 48–54. Previously he had printed the *Ordo ad faciendum Decanum* &c. and *Ordo Recipiendi Archiepiscopum* &c. in vol. XXVII. 155–8; 257–8. He at first named the MS. "The Ancient Antiphonary of St Patrick's Cathedral, Dublin"; but he subsequently told his readers that this title was unsatisfactory. *Brit. Mag.* XXXII. p. 48.

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For the two latter documents see *British Magazine*, XXX. 511: for the former see XXVII. 155.

II. f. 3. THE SARUM CONSUETUDINARY. At the end is written on f. 29 in Irish characters 'fferoldus Bertenath.'

f. 29^{v}. *Ordo ad faciendum Decanum in aliqua matrice ecclesia, cum fuerit a fratribus suis canonice electus*, in an early XIVth century hand: followed by *Forma iuramenti cuiuslibet canonici*, written for Dublin. (*Brit. Mag.* XXVII. 154.)

The form by which Lionel Duke of Clarence and Lord Lieutenant 1361–7 was admitted to fraternity has been added on the lower margin of f. 29^{v} in a contemporary hand. (*Brit. Mag.* XXXII. 48.)

f. 30^{v}. The Sarum Statute *Super condicione vicariorum* (1214), see *Reg. Osm.* i. 378. (*Brit. Mag.* XXXII. 49.)

f. 31. Directions for hearing confessions. *Confessio debet esse previsa...* written on a loose single leaf.

III. THE DUBLIN TROPER[1], containing:—

(*a*) f. 32. The Ordinary of the Mass (*Kyrie* and *Gloria* only, some farsed).

(*b*) f. 41. The Sequences; Temporale and Sanctorale united, and followed by Commune Sanctorum.

With the full Mass Music of Corpus Christi inserted at f. 71, and a Sequence of S. Patrick appended (*Letabundus*) f. 101^{v}.

(*c*) f. 102. The Ordinary of the Mass (*Sanctus* and *Agnus*), with Table indicating the proper occasions on which to use the farsed Kyries.

(*d*) f. 105^{v}. A Collection of Sequences of the B.V.M. See Misset and Weale, *Analecta Liturgica*, II. 79 and ff.

IV. Later additions:—

(*a*) f. 128. Four farsed Kyries.

(*b*) f. 130. *Angelus ad virginem*, set for three voices.
See *Early English Harmony*, ed. Wooldridge. pll. XLVI, XLVII.

(*c*) f. 132. Dublin oaths with copies of the offices on f. 2, and ff. 29, 30, together with *Processiones veneracionis causa* &c.
See *Brit. Mag.* XXVII. 257.

[1] See my edition of *The Winchester Troper* (Henry Bradshaw Society, VIII.) pp. XXI. 140, 141. The trope on f. 1 mentioned above was too indecipherable to be given there with the rest.

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[B.] The Bodleian MS.

Bodl. 443 (2384) is a composite MS. of 154 ff. of vellum (263 × 172 mm.), written in various hands and containing various theological treatises, including a *Liber penitencialis*, *Scintille Scripturarum*, *Gemma anime*, a number of Homilies of S. Gregory and others, and finally:—

f. 138. The Sarum Consuetudinary, beginning at Chapter XII, in a hand of the early part of the XIVth century. Appended to it are some additional chapters:

1. *Hec sunt festa duplicia in Ecclesia Sarum.*
   This is Chapter XXI. of the Consuetudinary almost verbatim.
2. *Hec sunt festa in quibus invitatorium a tribus cantatur.*
   Compare Customary, Chapter XXI.
3. *Quando chorus regi debet.*
   Compare Consuetudinary, Chapter XX;

and after these follow some miscellaneous additions.

[H.] The Harleian MS.

British Museum MS. Harl. 1001 is a Sarum Ordinal of the early part of the XIVth century, consisting of 164 ff. vellum (217 × 146 mm.): it seems to have been in use at Risby, near Bury S. Edmunds, in Suffolk.

f. 162. Iste liber constat ecclesie de Rysbey in comitatu de Suffolke. Ordinele. Also the name Thomas Storgan.

f. 162ᵛ. Johannes Hatche de Rysby.

The component parts are as follows:

I. Breviary Ordinal. f. 1. Temporale. f. 55 (h. 1) Sanctorale. f. 78ᵛ Commune Sanctorum and Services of the Dead.

II. Missal Ordinal. f. 84ᵛ Holy Water Service and Temporale. f. 101ᵛ Sanctorale. f. 112ᵛ Commune Sanctorum and Votive Masses.

III. Consuetudinary, f. 117 (q. 1), followed by supplementary additions to the Ordinal at f. 156.

Appended to the Ordinal on f. 115 are some additional chapters analogous to the supplementary chapters in B: and in the original hand.

1. Chapter XX. of the Consuetudinary.
2. An Ordo for the Breviary Services on festivals with triple invitatory.
3. List of Festivals with triple invitatory.
   Compare, Chapter CV.

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4. List of Festivals with double invitatory.
   Compare Chapter CII.
5. Chapter XVIII. of the Consuetudinary.
6. Chapter 64 of the Customary.

The text is an early text of the Ordinal and the margins are often covered with later additions.

The collation is i. a–f^8 g^6 | h–o^8 p^6 | q–x^8.

The two last blank ff. (x 7 and 8) are gone and replaced by fly-leaves.

NOTE UPON TWO PRINTED EDITIONS OF THE SARUM MANUSCRIPT OF THE THIRTEENTH CENTURY CONSUETUDINARY[1].

In 1849 Dr Daniel Rock issued two volumes of his highly interesting *Church of our Fathers*. In the first of these he spoke with enthusiasm of the *Consuetudinary of Sarum*, the existence of which had but recently been brought to his notice; and of which a transcript was lent him by Mr H. Hatcher, the historian of Salisbury[2]. This copy was made (for Dr Rock's convenience) by Mr W. H. Hatcher from the transcript which his father himself had made some years before, in 1833, from the 'Osmund Register' itself, as a commission from Bp T. Burgess.

Dr Rock promised his readers a printed text of the Consuetudinary from the Sarum MS. (which he rightly divined to belong to the thirteenth century) as the crowning feature of his work, which ultimately reached four tomes.

Knowing that the series of *Lichfield* Statutes in Dugdale's *Monasticon* contains several sections bearing a close affinity to parallel chapters of the Sarum Consuetudinary, and that among them the Lichfield Statutes of Hugh de Nonant (A.D. 1188–98; in Dugd. *Monast.* VI. pp. 1255–7), which contain matter corresponding with nine of the earliest chapters of the Sarum collection, were intermediate in point of date between the time of St Osmund himself and the period of the Sarum MS. of Bp Ric. Poore's time, and perceiving moreover that other Lichfield Statutes, viz. those of Hugh Patshull (A.D. 1239–41; Dugd. *Mon.* VI. pp. 1257–60), which recite portions of twelve other Sarum chapters, were not much later than the time when the church at Salisbury was built and the Sarum register compiled, Rock conceived the idea that wherever the Lichfield text (which, by the way, Dugdale or his editors printed from a MS. of Cardinal Wolsey's time)[3] differed in a few words from the Salisbury MS., the Lichfield

[1] This Note is due to the Rev. Christopher Wordsworth.

[2] See above, p. xlix.

[3] The Statutes had also been printed by Wilkins (*Conc.* I. 496, &c.) from a XIVth century MS. at the British Museum, Vitellius A. X.

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text in those passages represented St Osmund's own composition, and that the XIIIth century MS. at Salisbury only gave the same after it had been modified by a XIIIth century successor of the Saint.

Under this impression Dr Rock decided, somewhat rashly, to incorporate what he *supposed* to be the earlier readings from the *Monasticon* into Mr W. H. Hatcher's Salisbury transcript, and he promised (*Church of our Fathers*, I. p. 8) to mark such variations for the reader when he should come to print the text.

If he had done what he intended to do, no great harm would have resulted. Dr Rock's volumes are an ecclesiological treat: but the concluding portions of his work, the index, which is altogether inadequate, and in some respects also the text of the Consuetudinary, show some signs of hurried execution. Unfortunately Dr Rock omitted to redeem his promise: and when the last portion of the *Church of our Fathers* came out, with a preface dated from Buckland (in the Vale of White Horse, Berkshire) 21 April, 1852, and with a text of the Consuetudinary, a considerable number of Lichfield readings, and some among them late readings, had been adopted and inserted as if they formed part of the Sarum text, without any bracket, obelus, or other note to warn the reader that he has anything before him but the exact reading of the 'Osmund' or 'Old Register' at Salisbury[1].

That Dr Rock's assumption as to the value of Dugdale's Lichfield text, as a representative of early readings, was not entirely a sound one,

[1] I find that Dr Rock included several words and phrases derived only from a late copy of Hugh de Nonant's recension of chapters I.–III. V. IV. (sic), VI.–IX. of the Consuetudinary besides a few other Lichfield readings from Hugh Patshull's Statute of A.D. 1240, adopted in the text of chapters XIII.–XV., cf. XVI., XVII.–XXII., XXIV., XXXI. (29), XXXII. (30) of the Consuetudinary, with which some pages of the Lichfield Statutes, in a general way, correspond.

Hence we find in printed texts of the Consuetudinary as edited by Rock (and Rich Jones) these interpolations, or corrupt readings (*quoad Sarum*);—In cap. II. 'Decani officium est *quod...quod debeat... cum consensu capituli*.' In cap. III. 'vel per se...iniungere cantores lectores,' three lines where the Sarum MS. has the single word 'cantores.' *Monasticon*, by the way, prints 'lictores,' which Rock corrects. And the concluding line 'et inobedientes...coercere' hails from Staffordshire. In cap. XVI. 'Tractus' is the Sarum word, not 'Responsoria' (also 'offerenda,' not 'offertorium'). In cap. XVII. an omission in 'semper (hic uel) hii'; while 'stare debent' is foisted in, out of regard to Lichfield. In cap. XX. Rock has once unnecessarily inserted 'apostolorum' before 'Petri et Pauli' on the like authority. The true readings 'administrare,' 'in superaltari,' 'obseruatur,' and 'ad minus,' where he (and usually his followers) has printed 'subministrare,' 'insuper altari,' 'obseruetur,' and 'administrare' in cap. V. And 'obsequendi...servitio' for 'obsecrandi ...sacrificio' in cap. XI. 'Antiphonam super memorias' for '*Magnificat*', 'intonare' for 'intimare' twice, 'deinde' for 'dictum,' and some other slips in cap. XXIII., 'nisi' for 'pueri' in cap. XXIV., &c., &c., were due perhaps to the transcript sent by Mr Hatcher, which I have not seen.

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the publication of an earlier text of the Lichfield Statutes of Hugh de Nonant[1], discovered at Lincoln since the *Church of our Fathers* was published, will convince the reader. He will find that in certain instances the Lichfield text of the XIVth century comes nearer to the Sarum text of the XIIIth than it does to the only Lichfield text which Dr Rock had chanced to know.

He took some care to revise his printed text, and having received some corrections from Mr H. Hatcher, who made a fresh revision of his own transcript by the original MS. at Salisbury, he printed these as *corrigenda* on p. 111 (latest numeration) in the fourth part or volume of his work.

It was an unfortunate thing that although the issue of Dr Rock's volumes extended over the years 1849–52, he had no knowledge of what Dr J. H. Todd had already done in Dublin in 1845–7. Indeed he did not know even of the existence of such a thing as a second *complete* medieval copy of the Sarum *Consuetudinarium*, though the text had been for a year or two in print in an Anglican magazine.

When Canon Rich Jones undertook to re-edit the Sarum MS. for the Master of the Rolls, in the former of the two volumes of the 'Osmund Register' which appeared in 1883–4, he did his work in an unsatisfactory way. Though he had access to the early XIIIth century manuscript at Salisbury, he contented himself with casual references to it. He made free use of Mr H. Hatcher's copy made for Bp Burgess in 1833, and of Dr Rock's interpolated text derived therefrom, and he corrected only a small percentage of its inaccuracies. He knew of the existence of Dr Todd's early thirteenth century Dublin manuscript, and was aware that it was in the University Library at Cambridge, but neither he, nor anyone on his behalf, ever applied to Henry Bradshaw for the key which unlocked the press where it was kept. Yet Canon Jones professed to give various readings from it, and he asserted that it had been carefully collated, though he does not inform us *by whom* (Rolls S., i. p. xix.). I am inclined to think that Canon Jones obtained such knowledge as he had of the Dublin MS. from Dr Todd's articles in the *British Magazine*, vols. XXX. XXXI. (he says nothing of any notice of the MS. in vols. XXVII., XXXII.). It is certainly evident that he transferred many of Dr Todd's notes to his own pages without acknowledgement, sometimes adopting them *verbatim*, sometimes paraphrasing them sentence by sentence.

It is a more serious matter to those who wish to make use of his work, that Mr Jones has now and then observed that Dr Rock's text does not

[1] The Lichfield Statutes of Hugh de Nonant from John de Schalby's MS. at Lincoln are printed among *Lincoln Cathedral Statutes*, ed. Camb. 1897, II. pp. 11–25.

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tally exactly with Dr Todd's. Instead of looking to Rock's own preface to ascertain the reason for this discrepancy, and without even referring to the manuscript which he professed to edit at Salisbury, to see whether its text was truly represented in the *Church of our Fathers*, the editor of the 'Osmund Register' rushed blindly at the conclusion that the differing phrases must be the specific readings of his archetype in the registry at Salisbury, and that only the Dublin MS. had any different text; whereas, as a matter of fact, in nine cases out of ten the readings in question are Lichfield readings which Dugdale found in a manuscript written only a century before his time, and these, as we have seen, Rock interpolated in the Hatcher-Burgess transcript on an undue opinion of their antiquity.

Some of these variants can now be proved to be later than 1400; and not one of the others would have any right to a place in a text of the Old Register of Salisbury as it stood in the *thirteenth* century, even on the assumption that in any instance Dr Rock's conjecture that they belonged to an eleventh century text could be established.

In any case, Mr Jones's oft-recurring note "*D.* omits the words within brackets" is entirely misleading, even where it is true: for it implies, not only that he had verified the reading of the Dublin manuscript (which he had not done), but also that the 'Osmund Register' contains the words so distinguished, when in the majority of instances it has nothing of the kind.

The MSS. which contain the Customary are the following, four Ordinals, one Martiloge and one separate MS.

[C.] The Corpus MS.

The Corpus Christi College Oxford MS. 44 is a Sarum Ordinal of the end of the XIVth century, consisting of ff. 212 vellum (286 × 199 mm.).

f. 1. Ordinal of Breviary Services.
f. 124ᵛ. do. Holy Water Service and Mass.
f. 166. do. Manual Offices.
f. 172. Customary.
f. 194. Tonal.

Collation a–k^{12} l^{8} m–t^{12};

but f. 7 (a 7) and f. 137 (m 9) are almost completely torn out.

[S.] The Sarum MS.

The Sarum Cathedral MS. 175 is a Sarum Ordinal of the end of the XIVth century, consisting of 216 ff. vellum (184 × 140 mm.).

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It comes from the Cathedral itself. The obit of Bp Mitford May 3, 1407, is inserted in a later hand.

f. 2. Calendar. July and August are wanting.
f. 7. Breviary Ordinal, Temporale.
f. 74v. Customary.
f. 92v. Breviary Ordinal, Sanctorale. f. 126v. Commune.
f. 131v. Services of the Dead and Directory of music to the hymns of the Little Hours and *Benedicamus*.
f. 136. Missal Ordinal, Holy Water Service and Temporale.
f. 162. Ordo misse.
f. 173v. Sanctorale. f. 186v. Commune and Votive Masses.
f. 189. Ordinal of the Manual and some Processions.
f. 195v. Directory of music with Tonal.

Collation α^8 | a–z^8 A^8 B^{12} C^8 D^{10}.

The following are missing, α 2, 6; a 4, 5; o 8, and p 1; q 7, 8 and r 1; x 2, 3; B 1; C 8; D 7, 8, 9.

[H.] The Harleian MS.

British Museum MS. Harl. 2911 is a Sarum Ordinal of the xvth century, consisting of 174 ff. vellum (290 × 189 mm.).

f. 1. Breviary Ordinal, Temporale. f. 66v. Sanctorale.
f. 96v. Commune, and Services of the Dead.
f. 104v. Directory of music to *Benedicamus* and hymns.
f. 107. Missal Ordinal, Temporale. f. 135. Sanctorale.
f. 147. Commune. f. 148. Ordo misse.
f. 157. Votive Masses.
f. 160. Ordinal of the Manual and some Processions.
f. 169. Customary, incomplete.

Collation a–n^8 o^{14} p–x^8.

f. 133 should follow f. 104, and f. 134 should follow f. 116: they are the outside leaves of quire o.

[A.] The Arundel MS.

British Museum MS. Arundel 130 is a Sarum Ordinal of the xvth century, consisting of 118 ff. vellum (300 × 195 mm.).

f. 1. Breviary Ordinal, Temporale. f. 42v. Sanctorale.
f. 56. Commune and Services of the Dead.
f. 59v. Customary.
f. 65v. Missal Ordinal, Holy Water Service and Temporale.

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f. 80. Sanctorale. f. 86v. Commune and Votive Masses.
f. 89. Ordinal of the Manual and some Processions.
f. 93. Directory of music of the Ordinary and Ordo Misse.
f. 100. Metrologus liber de plana musica.
f. 103. Tonal.
f. 110v. Musical directory of *Benedicamus*, hymns, &c.

Collation. a–o^{8} p^{4} q^{4}.

The following leaves are missing: j^{6} after f. 6, q and q 3 after f. 117.

The MS. is very incorrectly written though with more of style and ornament than is usual in Ordinals. It has at the beginning a coat of arms ascribed to Henry Percy, Earl of Northumberland, c. 1460.

[R.] The Rawlinson MS.

Bodleian MS. Rawlinson A. 371 (15450) is a Sarum Martiloge of the XVth century, followed at f. 80 by an incomplete copy of the Customary, beginning at chapter 12 and ending in the middle of chapter 59. It consists of 94 ff. vellum.

Collation ii. a–h^{8} | A^{8} B^{8}.

c^{8}, H 8, and B 8 are missing.

[J.] The Jones MS.

Bodleian MS. Jones 59 (8967) of the XVth century consists of 63 ff. vellum (115 × 87 mm.), and contains an incomplete text of the Customary.

Collation iii. a^{8} b^{8} c^{10} d–g^{8}. ii.

Two leaves are inserted after c^{6} as part of the original quire.

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[LIBER ET ORDO DE PERSONIS ETC IN ECCLESIA SARUM.][1]

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[1] This is the order of H, the text which is here printed, with cross-references to the arrangement in SBD.

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[CAPITA CONSUETUDINARII ECCLESIE CATHEDRALIS SARUM.][1]

[De Personis.]

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[1] This is the order of SBD with cross-references to H: it is the arrangement in the editions of Rock and Rich Jones, but not that which is followed here. The headings are from S.

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[De officio diuino in Horis canonicis:]

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44	De tabula sancti Thome Apostoli et aliorum festorum in quibus Inuitatorium a tribus cantatur	(CV, CVI)	. 180
45	De tabula sancti Marci et parium festorum in Paschali tempore	(CIX)	. 191
46	De tabula infra octavas, et in dominicis infra octavas, et in ipsis octavis . .		. 192
47	De tabula in tribus noctibus ante Pascha .	(LXVI)	. 142
48	De tabula simplicium festorum nouem leccionum	(LXI)	. 136
49	De modo exequendi horas diei in prima dominica Aduentus Domini . . .	(XXXV)	. 54
50	Adaptacio seruicij diei Dominice prime in Aduentu in alijs dominicis per annum .	(XXXVI)	. 55
51	De modo exequendi officium feriale in secunda feria Aduentus	(XLIII)	. 95
52	Adaptacio eiusdem in alijs ferijs per annum	(XLIV)	. 98
53	Modus exequendi officium in die Natalis Domini	(LI)	. 111
54	De modo thurificandi altare	(LII)	. 113
55	Adaptacio eiusdem festi in alijs festis duplicibus	(LIII)	. 124
56	De minoribus festis duplicibus . . .	(LIV)	. 125

[1] 42B in BD has heading.

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57	De modo exequendi ad uesperas in uigilia Pasche	(LXXIII)	152
58	De die Pasche .	(LXXIV, LXXVI, LXXVIII, i, ii, v)[1]	155, 156, 159
59	De tercia et quarta feria Pasche . . .	(LXXIX)	161
60	De octavis Pasche . . .	(LXXXIII, LXXXIV, iii, LXXXV)	163, 164
61	Adaptacio in alijs festis duplicibus in paschali tempore	(LXXXVI, LXXXVII)	165
62	De modo exequendi officium in Ascensione Domini	(XCVIII, CI, CII, ii)	174, 176, 177
63	De modo exequendi officium in festo sancti Thome Apostoli	(CVII)	182
64	Adaptacio eiusdem in alijs festis quando Inuitatorium est duplex† . . .	(CVIII)	189
65	De modo exequendi officium in simplicibus festis nouem leccionum	(LXII & CXI)	136, 195
66	In quibus festis trium leccionum Inuitatorium a duobus cantatur	(CXII)	197

[De Processionibvs:]

67	De modo benedicendi aquam dominica in Aduentu et in alijs dominicis . .	(XXXVI)	52
68	De aspersione aque	(XXXIV)	53
69	De ordine processionis eadem Dominica .	(XXXVII)	58
70	Adaptatio processionis huius Dominice in ceteris dominicis, cum earum excepcionibus	(XXXVIII)	59
71	Modus processionis in die Natalis Domini .	(LVII)[2]	131
72	Adaptacio eiusdem in alijs festis duplicibus nouem leccionum	(LVIII)	131
73	Ordinacio processionis diei Pasche . .	(LXXIII)	156
74	Die Ascensionis	(XCIX)	175
75	In die Pentecostes	(CII, i)	176
76	In capite Jeiunii	(LXIII)	138
77	De processionibus ferialibus per Quadragesimam	(LXV)	141
78	De processione in Cena Domini . . .	(LXVIII)	143
79	Processio in vigilia Pasche ad ignem benedicendum	(LXIX)	145
80	Eadem die processio ad fontes . . .	(LXX, i, ii)	149
81	Processio ante matutinas die Pasche . .	(LXXI)	153
82	Processio que eadem die ad vesperas fit ad fontes	(LXXVII)	157
83	De processionibus per ebdomadam pasche faciendis ad matutinas et ad vesperas	(LXXVIII, iii, iv)	160
84	Processio que fit in Sabbato, quod dicitur in albis, ante crucem	(LXXXIV, i, ii)	163

[1] 58A has heading in BD.

[2] B omits 71 all except title, and the title of 72.

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			PAGE
85	Processio que fit in letania maiore . .	(XCIII)	. 172
86	Processiones que fiunt Rogacionibus et in vigilia Ascensionis	(XCV, XCVI)	. 173
87	In vigilia ascensionis	(XCVII)	. 174
88	In vigilia Pentecostes	(C)	. 176
89	In sabbatis in estate ad vesperas ante crucem	(CIV)	. 178
90	Processiones que fiunt ueneracionis causa .	(CXV)	. 205
91	Processio ad hominem mortuum suscipiendum	(CXVI)	. 206

[DE MISSA :]

92	De modo exequendi officium Dominica prima in Adventu ad missam et de officiis singulorum ministrorum	(XXXIX)	. 61
93	Adaptacio servicii Dominice prime in Aduentu in aliis Dominicis, cum suis excepcionibus	(XL)	. 91
94	De modo exequendi officium feria secunda in Adventu	(XLV)	. 100
95	Adaptacio officij misse huius ferie in aliis feriis per annum	(XLVI)	. 103
96	De modo exequendi officium prime misse in die Natalis Domini	(LV)	. 128
97	Modus exequendi officium secunde misse eadem die	(LVI)	. 130
98	De officio tercie misse eadem die . . .	(LIX)	. 132
99	Adaptacio servicii huius diei in aliis festis omnibus cum regimine chori . .	(LX)	. 133
100	De modo exequendi officium misse in festis trium leccionum	(CXIII)	. 200

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102	De accensione candelarum in Cena Domini ad matutinas	(LXVII)	. 142
103	De modo conficiendi crisma eodem die .	(CXIV)	. 201

[DE OFFICIO MORTVORVM :]

104	De modo [exequendi] officium in uigiliis mortuorum	(CXVII)	. 207

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CUSTUMARIUM SECUNDUM USUM SARUM[1].

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3	De transitu clericorum ab una parte chori in oppositam[2]	XV (15)	16
4	De officiis personarum: in primis de officio decani	II (2)	2
5	De officio cantoris	III (3)	3
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15	De alternacione chori per septimanas . .	XXII (22)	33
16	Tabula communis de missis[2]	XLVIII (36)	107
17	De officio rectorum chori ad uesperas et ad matutinas et ad omnes alias horas et ad missam in festis simplicibus . .	XXIII (23)	35
18	Item de officiis rectorum chori in festis dupplicibus		
19	Diuisio festorum duplicium in ecclesia Sarum	XXI (21)	29
20	Hec sunt festa cum regimine chori secundum usum Sarum ecclesie	XX (20)	27
21	Hec sunt festa et octaue in quibus inuitatorium a tribus cantatur		28

[1] This is the order of chapters in the Customary (but see p. lxxi) with cross-references to the Consuetudinary. It is not the order followed in printing the text.

[2] In C only.

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			PAGE
22	De modo exequendi officium in festis maioribus duplicibus nouem leccionum .	LI (53)	111
23	De modo turificandi altare	LII (54)	113
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26	De modo exequendi officium in festis inferioribus duplicibus nouem leccionum .		
27	De modo exequendi officium in die pasche ad matutinas et ad alias horas et ad secundas uesperas	LXXIV (58A)	155
28	De modo exequendi officium in feria secunda ebdomade pasche	LXXVIII (58, 83)	159
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31	Adaptacio eiusdem seruicii in aliis festis dupplicibus in paschali tempore . .	LXXXVI (61A)	165
32	De modo exequendi officium in ascensione domini	XCVIII (62A)	174
33	De modo exequendi officium in die pentecostes	CI (62B)	176
34	De modo exequendi officium in secunda et tercia et quarta feria ebdomade pasche.	CII (75, 62C)	177
35	De modo exequendi officium in quinta et sexta feria et sabbato ebdomade pasche et pentecostes[1]	CIII (42B)	177
36	De modo exequendi officium in festis et octauis nouem leccionum quando inuitatorium a tribus cantatur . . .	CVI, CVII (44B, 63)	180
37	De modo thurificandi altare in omnibus simplicibus festis et in dominicis et in octauis et infra, in quibus chorus regitur, et in commemoracionibus beate marie per totum annum		183
38	De chori thurificacione	CVII (63)	184
39	Adaptacio eiusdem seruicii in aliis festis et octauis trium leccionum quando inuitatorium est triplex, scilicet in paschali tempore	CVIII (64)	189
40	De modo exequendi officium in festis simplicibus nouem leccionum et in diebus dominicis	XXVII (25) to XXX (28) XXXV (49) XXXVI (50)	42–57
41	De dominicis paschalis temporis . . .		

[1] In S only.

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			PAGE
42	De modo exequendi officium infra octauas cum regimine chori et in singulis commemoracionibus beate marie extra tempus pasche		193
43	De modo exequendi officium in festis simplicibus cum regimine chori in tempore paschali et in singulis commemoracionibus beate marie eiusdem temporis		194
44	De modo exequendi officium in ferialibus diebus et in festis trium leccionum sine regimine chori	XLI (33) XLIII (51) XLIV (52)	93-99
45	Hec sunt festa et octaue in quibus inuitatorium duplex habetur	CXII (66)	197
46	De habitu clericorum in choro Sarum per totum annum	XIX (19)	24
47	De diuersis coloribus indumentorum		
48	De inuitatoriis incipiendis		212
49	De leccionibus legendis in capis sericis		213
50	In quibus dominicis ultimum responsorium duplex a duobus ad matutinas cantabitur		213
51	In quibus festis ultimum responsorium a duobus cantabitur ad matutinas		214
52[1]	Ordo ad collacionem faciendam		214
53	In quibus festis simplicibus et dominicis responsorium ad primas uesperas a duobus de superiore gradu cantabitur		216
54	De modo exequendi officium in quinta sexta feria et sabbato ebdomade pasche et pentecostes	LXXXVII (61B)	166
55	In qua hora procedat processio in letaniis dicendis	LXV (77)	142
56	Regula de termino quattuor temporum		216
57	De modo legendi leccionem de martilogio in anno bisextili scilicet in festo sancti mathie apostoli et in precedente die		217
58	De cruce lignea quadragesime		219
59	Quando amoueri debent sepulcrum et magnus cereus paschalis		220
60	Quando cooperiende sunt ymagines per ecclesias et de uelo quadragesimali	LXIV (101)	138
61	De pulsacione campanarum ad completorium et ad nonam et ad collacionem per totum annum		220
62	De accensione cerei paschalis	LXIX (79)	147

[1] Only in **H** and partly in **S**.

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			PAGE
63	In quibus festis matutine dicuntur hora uesperarum		. 221
64	In quibus festis nouem leccionum non legetur exposicio euangelii ad matutinas . .		. 221
65	De benediccionibus dicendis per totum annum	CXXII	. 232
66	[Ordo misse]	XXXIX (92)	61, 100
67	[Memorie sanctorum][1]	CXIX	. 223
68	De modo terminandi oraciones generaliter per totum annum quandocunque dicende sunt[1].		. 240
69	Gracie dicende diuersis temporibus anni secundum antiquum usum ecclesie et episcoporum Sarum[2].		. 242
70	[De duplici festo][3]		. 248
71	Hec sunt festa in quibus ad secundas uesperas nulla fiet memoria de festis trium leccionum in crastino contingentibus[3] .		. 251

The MSS. vary considerably as to the order in which they place the final chapters: the order given above is that of **C**.

S has 51, 53, 55–61, 64, 65, 67, 69, 62, 63, 68.
R has 51, 50, 53–56, 58–61, 64, 62, 63, 70, 71, 65.
A has 51, 53–61, 64, 65, 67, 62, 63, 68.

The other two MSS. **J**, **H** do not contain the closing chapters.

[1] In **SA** only. [2] In **CS** only. [3] In **R** only.

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CORRIGENDA.

p. 31, col. 1, l. 19, *for* quandocunque *read* quacunque.

p. 47, col. 2, l. 6, *for* oppositio *read* opposito.

p. 78, col. 2, l. 25, for *suspice* read *suscipe*.

p. 89, col. 2, l. 27, *for* 43 *read* 42.

pp. 89–91. The § 44 was printed to follow § 35 and precede § 43 under the false impression that **C** (the primary basis of the text) did not contain §§ 36–43. Subsequently the missing §§ (except § 42) were found to be there, but placed, as in **A**, as an appendix after § 44: but by this time sheet 12 had been printed off.

Consequently it is to be noted (1) that note *d* on p. 89 is to be corrected by note *a* on p. 100. (2) That the text of § 43 is that of **S** and **A**, and that **C** varies in some points from it: only two are worth notice, namely (*a*) that it reads in line 31 of p. 90 statim incipiantur preces cum prostracione ex parte chori, and omits the bracketed words following; (*b*) that it adds at the end of the § Post hec incipiat sacerdos *Pax domini*: cetera ut supra.

p. 93 at bottom, *read* de festo trium leccionum.

p. 100, col. 1, heading, *for* 92 *read* 94.

p. 179, l. 12 from bottom, for *Descende* read *Descendi*.

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colai.
chaelis.]

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SARUM CUSTOMS

[HIC INCIPIT LIBER ET ORDO DE PERSONIS ET DE DIGNITATIBUS CONSUETUDINIBUS ET OFFICIIS SINGULARUM PERSONARUM IN ECCLESIA SARUM.][1]

INCIPIT CUSTUMARIUM SECUNDUM USUM SARUM[a].

Personas et earum officia[2], Dignitates et consuetudines, quibus ecclesia Saresbiriensis ordinatur et regitur, iuxta institucionem felicis memorie Osmundi, eiusdem ⌜ecclesie⌝ fundatoris episcopi⌜que⌝[3], presens tractatus explanat.

---

1. (1) DE PERSONIS IN ECCLESIA SARUM CONSTITUTIS.

1–3. see p. 13.

Quatuor itaque sunt persone principales in ecclesia Sarum ⌜constitute, uidelicet⌝, Decanus, Cantor, Cancellarius, Thesaurarius. Et quatuor archidiaconi, uidelicet archidiaconus Dorcestrie[4] et Berchisyrie[5] et duo Wilcestrie[6]: preterea subdecanus ⌜et⌝ succentor.

---

[1] S has no heading, D is illegible, B does not begin till chap. 12.
[2] D adds et.
[3] D has et episcopi.
[4] S Dorsete, D Dorset'.
[5] S Berchesirie, D Berkes'.
[6] S Wiltesirie, D Wiltesir'.
[a] from S only.

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II. (2) DE OFFICIIS ⌊SINGULARUM⌋ PERSONARUM ⌈SARUM ECCLESIE⌉.

Decani officium est cum[1] **omnibus canonicis et uicariis in**[2] **anime**[3] **regimine et morum correccione**[4] premineat.

Causas[5] ad capitulum spectantes audire et iudicio capituli terminare. Excessus clericorum corrigere et delinquencium personas iuxta delicti quantitatem et personarum qualitatem digna animaduersione punire.

Preterea canonici ab episcopo[6] institucionem, a decano uero possessionem de prebendis accipiunt.

2. Decani est eciam canonicis[7] institutis communam ecclesie suo iure conferre, et eis stallum in choro et locum in capitulo assignare: uicarias uacantes ad presentacionem canonicorum presencium, uel iusta uel[8] probabili causa ⌊uel⌋ de licencia decani et capituli ob quamcumque causam absencium, de clericis ydoneis ordinare. Uerum si, ultra mare absente canonico quacunque de causa, uicaria aliqua uacauerit, decanus eam sua auctoritate citra assensum illius[9] canonici, cui uoluerit clerico ydoneo potest conferre. Preterea nullus clericorum de superiore gradu uel de secunda forma in choro admittitur nisi auctoritate decani.

4. DE OFFICIIS[a] PERSONARUM: IN PRIMIS DE OFFICIO DECANI.

Decani officium est[a] in omnibus canonicis et uicariis in animarum regimine[b] et morum correccione premunire.

---

[1] D ut.
[2] S omits, having a hole in the vellum.
[3] SD animarum.
[4] The substance of this passage is taken from the Institution charter of S. Osmund. Other passages in this type in subsequent chapters are quotations more or less word for word from the same document. See *Register*, p. 212 (Rolls Series).
[5] SD add omnes.
[6] D transposes.
[7] SD add iam.
[8] S et.
[9] SD ipsius.

[a] S officio personarum: primo.
[b] J regere.

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3. Preterea omni duplici festo, absente episcopo, et in prima dominica aduentus ⌜domini⌝ et in capite ieiunii[1] et in dominica palmarum et in tribus diebus ante pascha et in uigilia pentechostes et in anniuersariis episcoporum et decanorum ⌜Sarum⌝ ecclesie diuinum exequi[1] tenetur officium ⌜et celebrare⌝.

Preterea [in] omni duplici festo [per annum] absente episcopo et in prima° dominica aduentus domini et° in° dominica° palmarum et in quarta feria in capite ieiunii et in tribus proximis diebus ante pascha et in uigilia pentecostes et in anniuersariis episcoporum et decanorum eiusdem ecclesie, diuinum° tenetur exequi officium.

III. (3) ⌜DE OFFICIO CANTORIS.⌝

1. **Cantoris** officium est **chorum in cantuum eleuacione et depressione regere. Cantores** et ministros altaris **in tabula ordinare.** Ad illum eciam pertinet puerorum instruccio et disciplina et eorundem in choro admissio et ordinacio.

2. Preterea in maioribus festis duplicibus tenetur interesse regimini chori ⌜tantum⌝ ad missam cum ceteris rectoribus chori. Preterea in omni duplici festo rectoribus[2]† chori de cantibus iniungendis et incipiendis instruere[3] tenetur. Preterea omnes cantus ab episcopo incipiendos ipsi episcopo in propria persona tenetur iniungere.

5. DE OFFICIO CANTORIS.

1. Cantoris officium est chorum in cantuum eleuacione et depressione regere: cantores et ministros altaris [a]et etiam tabulam[a] ordinare: ad illum eciam pertinent[b] puerorum instruccio[c] et disciplina [et eorum admissio[x] in choro et ordinacio][d].

2. Preterea in festis[x] maioribus duplicibus tenetur interesse regimini chori ad missam tantum cum ceteris rectoribus chori. [e]Preterea in omni duplici festo rectores chori[e] de cantibus[f] iniungendis et° incipiendis tenetur instruere. Preterea omnes cantus ab episcopo incipiendos [ipsi episcopo in propria persona tenetur iniungere][g].

IV. (4) ⌜DE OFFICIO CANCELLARII.⌝

Cancellarii officium est **scholis regendis et libris corrigendis** curam impendere[4]: **Lecciones auscultare et terminare: Sigillum ecclesie** custodire: **Litteras et cartas componere** et

6. DE OFFICIO CANCELLARII.

Cancellarii officium est[h] scolis regendis et libris corrigendis curam impendere: lecciones ascultare et terminare: sigillum ecclesie custodire: litteras et cartas componere, literas° in capitulo legendas legere:

[1] SD transpose.
[2] SD rectores.
[3] SD transpose.
[4] These latter functions are in the Institution Charter assigned to the Archiscola.
[a]—[a] HJAS in tabula.
[b] HS pertinet.
[c] H instructionem.
[d] from HJAS.
[e]—[e] A omits.
[f] C cantantibus.
[g] from HJAS.
[h] JS add in.

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litteras in capitulo legendas legere: **Rectores**†[1] **in tabula notare:** Omnes eciam lecciones ad missam que in tabula non scribantur[2] tenetur iniungere.

lectores in tabula notare: omnes eciam lecciones ad missam que in tabula non scribuntur tenetur iniungere.

---

v. (5) ⌜DE OFFICIO THESAURARII.⌝

1. **Thesaurarii** officium est ornamenta et **thesauros** ecclesie obseruare[3]. **Luminaria** ⌜ecclesie⌝ **administrare** uidelicet[4], dominica[5] prima in aduentu ⌜domini⌝ quatuor cereos ad utrasque uesperas et ad matutinas, ⌜et⌝ ad missam, duos[6] scilicet in superaltari et alios duos in gradu coram altari: Et ita obseruetur[7] in dominica palmarum. In aliis autem dominicis omnibus per annum et quandocunque regitur[8] chorus et Inuitatorium a duobus dicitur, tantum duos debet ⌜cereos⌝ ad minus, ⌜ad utrasque uesperas et ad matutinas et ad missam⌝. In dominicis tamen diebus[8] ad missam quatuor ⌜cereos⌝. In die natalis domini ad utrasque uesperas et ad missam octo debet[6] cereos administrare unumquemque ⌜cereum⌝ unius libre ad minus, circa altare, et duos ⌜cereos⌝ coram ymagine beate ⌜uirginis⌝ marie: ad matutinas totidem. Et preterea sex ⌜alios⌝ in eminencia coram reliquiis et crucifixo et ymaginibus ibi constitutis. Et in corona ante altare[9] sex[10], unumquemque dimidie libre ad minus, et sex[10] super murum post pulpitum leccionum.

---

7. DE OFFICIO THESAURARII.

Thesaurarii officium est ornamenta et thesauros[a] ecclesie conseruare, luminaria administrare.

---

[1] SD lectores.
[2] SD scribuntur.
[3] SD conseruare.
[4] S scilicet.
[5] D subministrare scilicet in dominica.
[6] SD transpose.
[7] SD simile obseruatur.
[8] D omnibus.
[9] SD gradum chori.
[10] SD quinque.

[a] H thesaurum, A ornamenta ecclesie et thesaur'.

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Simile seruetur[1] in omnibus festis duplicibus que habent processionem, [uidelicet— (p. 24)

Die natalis domini,
Die epiphanie,
Purificacio beate Marie uirginis,
Die pasche,
Dominica in albis,
Die ascensionis domini,
Die penthecostes,
Festo sancte trinitatis,
Assumpcione et
Natiuitate beate uirginis Marie,
Festo reliquiarum
et omnium sanctorum,
Dedicacio ecclesie,
Et festo cuiuslibet ecclesie uel capelle;
Et in festo sancti Stephani
et sancti Johannis
et sanctorum Innocencium
et sancti Thome martyris in natali tempore;
Die circumcisionis,
Natiuitate sancti Johannis baptiste,
Passione apostolorum petri et pauli,
Translacione sancti thome martyris,
Festo sancti michaelis,
Inuencione sancte crucis;

quandocunque festa eorum in dominica euenerint, processionem habeant].

[Thesaurarii item officium est] a pentecoste[2] usque ad natiuitatem beate Marie et in ipso festo natiuitatis, septem cereos[3] candelabro eneo[4] administrare[5]. In aliis uero duplicibus festis minoribus, quatuor

[1] SD obseruatur.
[2] SD adds tamen.
[3] SD cerei.
[4] S erueo, D aureo.
[5] SD imponuntur.

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circa altare et duos coram ymagine beate uirginis ad utrasque uesperas et ad missam: ⌈Preterea⌋ ad matutinas tres in corona et tres post pulpitum.

Quandocunque dicitur[1] Inuitatorium a tribus, et quinta et sexta feria et sabbato ebdomade pasche et pentecostes, idem exigitur officium[2] in luminaribus quod in prima[3] dominica aduentus. In cena domini sicut in diebus dominicis ad missam. In die parasceues ad missam duos cereos debet ⌈ponere et in omni festo trium leccionum quando Inuitatorium est duplex⌋. Omni feria per annum unum[4] tantum ad matutinas scilicet ad gradum chori; Ad missam uero duos[5]. In uigilia[6] pasche et pentecostes, ⌈tot⌋ ad missam, quot[7] in maioribus[1] festis duplicibus.

Preterea in die parasceues post repositum corpus domini[8] in sepulcro, duo cerei dimidie libre ad minus in[9] thesauraria tota die ante sepulchrum ardebunt. In nocte sequente et exinde usque ad processionem, que fit in die pasche ante matutinas, unus illorum tantum, magnum eciam cereum paschalem.

Preterea unum mortarium tenetur thesaurarius administrare singulis noctibus per annum coram altari sancti martini. Et alium[10] ante ianuas ostii chori occidentalis dum matutinarum completur[11] officium.

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1 SD transpose.
2 SD seruicium.
3 S adds die.
4 D puts unum after chori.
5 SD add cereos.
6 D adds uero.
7 S quod.
8 SD dominicum.
9 SD de.
10 SD aliud.
11 SD expletur.

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2. Sacristis[1] quoque suis expensas[2] tenetur thesaurarius[3] exhibere, Campanas regere[4], suspensas in statu congruo conseruare, et earum usibus necessaria prouidere: Ornamenta[5] ecclesie suis expensis reficere: Panem uinum aquam et candelas singulis altaribus ecclesie, excepto parochiali, administrare: Incensum, carbones[6], stramen, iuncum et nattas per totum annum[7] comparare; uidelicet[8] in ascensione domini et pentecoste, In natiuitate[9] sancti Johannis baptiste, In Assumpcione et Natiuitate beate Marie ⌜uirginis, Juncum⌝: [10]In festo omnium sanctorum ⌜et⌝ in natale domini ⌜et⌝ in purificacione beate uirginis[11] ⌜et⌝ in pascha ⌜stramen⌝; In festo omnium sanctorum nattas[12].

2. [a]Sacristas quoque suis expensis[a] tenetur [thesaurarius] exhibere; campanas ecclesie congrue suspensas in statu congruo obseruare, et earum usibus necessaria prouidere: ornamenta[b] ecclesie suis expensis reficere: panem uinum aquam et candelas singulis altaribus ecclesie administrare, excepto parochiali: incensum, carbones[c], iuncum, mattas[d] et stramen [prouidere]: iuncum videlicet[e] in hiis[e] festis [videlicet] in ascensione domini et pentecoste et in festo natiuitatis sancti iohannis baptiste: et in assumpcione et natiuitate beate marie: stramen in his[f] festis[g], in festo omnium sanctorum et in[e] natali domini, et[h] purificacione beate marie et in pascha: mattas[d]† in festo omnium sanctorum.

VI.[13] (6) ⌜DE OFFICIIS ARCHIDIACONORUM.⌝

Archidiaconi officiales sunt domini episcopi, quorum officium in exterioribus administracionibus consistit.

8. DE OFFICIO ARCHIDIACONI[i].

Archidiaconi officiales sunt domini episcopi, quorum officium in exterioribus administracionibus consistit.

VII. (7) ⌜DE OFFICIO SUBDECANI.⌝

Subdecani officium est **si decanus defuerit ecclesie uices**

9. DE OFFICIO SUBDIACONI †[j].

Subdiaconi[j] officium est si decanus ecclesie defuerit, uices eius

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[1] SD Sacristas. [2] SD expensis.
[3] SD transpose.
[4] SD (uero) ecclesie congrue.
[5] SD add eciam. [6] SD carbonem.
[7] D adds ecclesie.
[8] SD iuncum uidelicet (S uero) in his festis.
[9] SD festo.
[10] SD stramen in (his) festis (scilicet).
[11] SD marie.
[12] SD transpose.
[13] In S these chapters following are only slightly divided off, and in D not at all.

[a—a] H Sacristis, J Sacriste quoque suas expensas, so S.
[b] HJ et ornamenta eciam.
[c] S carbonem. [d] HJS nattas.
[e] H istis. [f] JS istis [videlicet
[g] H adds scilicet. [h] S in.
[i] H ARCHIDIACONORUM.
[j] HS, J not in title but below, SUBDECANI.

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eius supplere: curam archidiaconatus in urbe et suburbe[1] gerere.

supplere; curam archidiaconatus in urbe et suburbio gerere.

VIII. (8) [DE OFFICIO SUCCENTORIS.]

Succentoris officium est **uices cantoris absentis supplere,** scholam cantus per officialem suum regere.

10. DE OFFICIO SUCCENTORIS.

Succentoris officium est uices cantoris absentis supplere, scolas[a] cantus per officialem suum gerere[b].

p. 14.

IX. (9) DE DIGNITATE PERSONARUM ET CANONICORUM IN ECCLESIA SARESBERIENSI[2].

1. Dignitas decani est, ut nullus canonicorum uel aliorum clericorum ecclesie preter eius licenciam se[3] minuat, uel a ciuitate recedat per unam noctem foris[4] moram ex certa sciencia[5] facturus. Preterea decano chorum uel capitulum intranti uel transitum ibi facienti omnes[6] clerici tenentur assurgere, et chorum ex parte occidentali intrantes et[7] exeuntes eidem inclinare.

(p. 43)

2. **Dignitas** item **decani est et omnium canonicorum ut episcopo in nullo respondeant nisi in capitulo, et iudicio tantum capituli pareant. Habent** [eciam] **curiam suam in omnibus prebendis suis, et dignitatem archidiaconi, ubicunque prebende assignate fuerint in** diocesi episcopatus Saresburiensis, **siue in ecclesiis,**

[1] SD suburbio.
[2] SD DE DIGNITATIBUS PERSONARUM ET CANONICORUM, S ECCLESIE SARE'B'IENS: D IN ECCLESIA SARE'B'IENS.
[3] S sibi.
[4] D foras.
[5] D consciencia.
[6] SD transpose.
[7] SD uel.
[a] S scholam.
[b] HJAS regere.

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siue in[1] decimis aut[2] [in] terris: ita quidem ut exigencia[3] nulla omnino in domo[4] uel in asisa uel aliqua[5] consuetudine ab episcopo uel aliquo[6] alio fiat in prebendis eorum. Sed omnes libertates et[7] dignitates plenarie ac[8] pacifice habent quas predictus Osmundus episcopus [ecclesie Sarum] in eisdem prebendis habuit cum eas in suo haberet dominio.

3. Preterea quicunque canonicus prebendam aliquam obtinet, unciam auri decano, et canonicis quadraginta solidos uel unius diei procuracionem caritatis gracia soluere tenetur. [9]*Si quis autem canonicorum siue ad dedicacionem ecclesiarum siue alias cum episcopo eiusdem ecclesie fuerit, partem oblacionis sicut capellanus habebit. Ad hoc eciam duas partes canonici defuncti in usum concessit* episcopus Osmundus *ceterorum canonicorum et terciam partem in usum pauperum per unius anni spacium*[9]. Sepulturam insuper totam cum oblacionibus, que episcopo missam celebranti in ecclesia Sarum offeruntur, preter auri medietatem. Si dominus episcopus ecclesias uel capellas prebendarum dedicauerit, nihil ibi percipiunt capellani episcopi, nec alii, nisi solus canonicus cuius fuerit prebenda.

4. Preterea si decanus siue quicunque canonicus per aliquam

[1] SD uel. [2] D uel. [3] SD transpose.
[4] SD dono. [5] SD add alia. [6] SD a quolibet.
[7] SD add omnes. [8] D et.
[9]—[9] This is a quotation from S. Osmund's Foundation Charter. The first sentence also appears in an altered form in his Institution Charter.

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prebendarum transitum fecerit, de iure et dignitate sua debet ei hospicium a canonico, cuius fuerit prebenda, per unam noctem honorifice exhiberi, siue fuerit canonicus presens siue non[1]. Et si culpa ipsius canonici uel seruientis sui in hospitem[2], sicut decet, non fuerit[3] admissus, illius noctis expense canonico, super hoc conquerenti, de prebenda ipsa iudicio capituli in integrum restituentur. Per aliquam †[4] quoque noctem siue alias, si racionabilis causa exigerit, in fratrem et canonicum hospitalitatis graciam tenebitur exercere[5]; et, si necessitas euidens appareat, equos eidem usque Sarum administrabit.

X. (10) DE RESIDENCIA PERSONARUM ET CANONICORUM ET ALIIS CONSUETUDINIBUS ⌊ECCLESIE SARUM⌋

1. **Decanus, Cantor, Cancellarius, Thesaurarius residentes sint in ecclesia Sarum assidue[6], remota omni excusacionis specie. Archidiaconi cum tali moderamine officium archidiaconatus** implent[7] **ut duo ⌊semper⌋ ex eis residenciam faciant in ecclesia ⌊Sarum⌋, nisi necessaria et euidens causa possit eos excusare.**

---

[1] D absens. [2] SD hospitio.
[3] D fuit. [4] SD aliam.
[5] D exegerit, et canonico hospitalitatis graciam tenebitur prebenda impendere.
[6] SD transpose. [7] SD impleant.

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2. **Canonicos ⌊uero⌋ nichil potest excusare, quin et ipsi residentes sint[1] in ecclesia ⌈Sarum⌉, nisi causa scholarum et seruicii[2] domini regis; qui unum habere potest in capella sua et archiepiscopus unum et episcopus tres. Uerum tamen, si necesse habuerit[3] canonicus pro communi utilitate ecclesie et[4] prebende sue, et hoc fuerit in manifesto, poterit per anni terciam partem abesse.**

Quando uero aliquis constituitur canonicus, debet coram fratribus iurare, presente euangelio, se dignitates et[5] consuetudines Sarum ecclesie inuiolabiliter obseruaturum.

3. Defuncto autem canonico, omnes exitus et obuenciones prebende sue tocius termini infra quem decedit ei[6] debentur: Reditus quoque termini proximi[7] sequentis et obuenciones prime diei illius termini.

Sunt autem quatuor termini, scilicet festum sancti michaelis, natale domini, pascha, ⌈et⌋ natiuitas sancti iohannis baptiste.

Preterea, elapso termino infra quem decedit, terciam partem tocius prebende per annum sequentem percipit. Ex illa tamen tercia parte uicario prebende tocius anni sequentis debentur stipendia. Residuum

---

[1] D transposes.
[2] SD seruicium and so too the text originally.
[3] D fuerit.
[4] SD uel.
[5] D adds approbatas.
[6] D eidem.
[7] D proximo.

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uero in usum[1] pauperum uel alias pro disposicione[2] defuncti erogatur.

Preterea, canonico[3] defuncto, statutum est triginta dierum in conuentu obsequium[4] fieri, et[5] trigintale separatim unumquemque celebrare presbiterorum. Reliquos uero, cuiuscunque ordinis sint, separatim psalteria cantare uiginti[6], et ab unoquoque in ebdomada sua priuatim anniuersarium celebrari[6].

XI. (11) DE PENA[7] DELINQUENCIUM.

Seniores obsecrandi sunt ut fratres; uerum tamen si cotidiano sacrificio uel horis canonicis, si non[8] racionabili causa, sepius defuerint, et a decano correpti hoc non emendauerint, in capitulo coram decano et fratribus prostrati debent[9] ueniam recipere. Si uero de inobediencia et rebellione uel alio notorio deprehensi fuerint, debent de stallo degradari et ad ostium[9] post decanum uel in choro ultimi puerorum secundum quantitatem delicti penitenciam agere. Quod si hanc disciplinam neglexerint et incorrigibiles apparuerint, seueriori[10] subiaceant ulcioni.

---

[1] S usus.
[2] D dispensione.
[3] SD transpose.
[4] D transposes.
[5] D adds in.
[6] D celebrare.
[7] D PENITENCIA.
[8] SD sine.
[9] D adds chori.
[10] S seruiori.

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XII. (12) DE STALLIS PERSONARUM IN CHORO ECCLESIE SARUM[1].

1. Quatuor principalium personarum stalla chori [ecclesie] Sarum sunt terminalia. In introitu chori a parte occidentali a dextris est stallum[a] decani, a sinistris Cantoris: A parte orientali in dextra parte chori est stallum[a] Cancellarii, Ex opposito Thesaurarii, Proximus decani stallo[a] in choro archidiaconus Dorcestrie[4], deinde subdecanus: proximus cancellario archidiaconus Wildesyrie[5]. In medio autem stant canonici dignitatibus proximiores[6]; deinde vicarii, presbyteri, et pauci Diaconi admodum[7] qui etate et moribus exigentibus in superiore gradu tollerantur ex dispensacione.

Cantori proximus stat in choro archidiaconus Berkesyre[8]. Deinde succentor: proximus Thesaurario[9] archidiaconus Wiltesyrie[10], deinde ceteri canonici et clerici modo predicto ordinantur.

2. In secunda forma priores [11]habeantur iuniores[11] canonici: deinde diaconi: postea ceteri pueri[12].

In prima forma priores habentur canonici pueri: deinde ceteri pueri secundum etatis exigenciam.

I. DE ORDINACIONE CHORI SARUM°.

1. In[a] superiore gradu quatuor° principalium personarum stalla chori sunt[x] Sarum° terminalia; scilicet[b] in introitu chori ex parte occidentali a dextris est stallum decani, [et] a sinistris cantoris: ex parte orientali in dextra parte chori est [c]stallum cancellarii; ex opposito thesaurarii[c]. Proximus decano stat in choro archidiaconus dorcetie[d]: deinde subdiaconus †[e]: proximus[f] cancellario[g] archidiaconus Wiltonensis[h]: in medio autem° stant canones[i] dignitatibus proximiores, deinde vicarii presbyteri et pauci admodum diaconi qui etate et moribus exigentibus in superiori [gradu] tollerantur ex dispensacione. Cantori[k] proximus in choro stat[x] archidiaconus Berkisshyre[l] deinde succentor; proximus thesaurario alius[m] archidiaconus Wiltonensis[n]: deinde ceteri° canonici et clerici modo predicto ordinantur.

2. In secunda forma priores habentur iuniores[p] canonici: deinde diaconi: postea ceteri clerici.

In prima forma priores habentur pueri[x] canonici: deinde ceteri pueri secundum etatis exigenciam.

p. 14.

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1 D DE CHORO, SB DE CHORI ORDINACIONE.
2 SD transpose.
3 SB decano stat, D Proximo decano stat (over erasure).
4 S Dorsete, BD Dorsetie.
5 SDB Wiltesirie. 6 D proimiores.
7 SDB transpose.
8 S Berchesir', BD Berkesirie.
9 SDB add alius.
10 SD Wiltescire, B Wiltesire.
11—11 B habentur minores. 12 B clerici.

a S begins Imprimis.
b HA uidelicet.
c—c cancellarius...thesaurarius.
d J Dorchestur. e HS subdecanus.
f J proxima. g J cancellarii.
h H Wiltschyre, S Wiltechirie, J Wyltyschyre.
i HSJ canonici.
k JA Cantoris, then new sentence.
l HJ Barkschyre, S Berkchirie.
m S alter.
n H Wiltschyre, J Wylteschyre, S Wiltechyre.
o HJ alii canonici Deinde ceteri canonici.
p SJ minores, A pueri.

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[11[a]. DE ORDINACIONE CHORI IN ECCLESIIS CONUENTUALIBUS UEL[b] PAROCHIALIBUS[c].

[d]In superiori gradu duo[e] principalium personarum stalla chori sunt terminalia[d]; scilicet in introitu chori ex parte occidentali a dextris est stallum excellencioris persone ipsius ecclesie, uice decani[f]: et a sinistris secundarie persone[g], uice cantoris: deinde ex parte[x] dextera stent[g] presbiteri et alii clerici, qui etate et moribus exigentibus in superiori gradu tollerantur ex dispensacione[h]. Juxta illos uero ex parte orientali stent ceteri clerici iuniores[i], et dicuntur clerici de secunda forma. Pueri uero si habeantur in area sint stantes et dicuntur[g] clerici de prima[k] forma. Simili modo ordinantur clerici ex[l] alia parte chori.]

p. 16.

XIII. (13) DE INGRESSU ET EGRESSU CLERICORUM[1].

Chorum intrantes clerici ita ordinate se habeant[2], ut si ex parte orientali intrauerint, ad gradum [chori] se ad altare inclinent; postea ad episcopum, si presens fuerit. Si uero ex parte occidentali ingressi fuerint, primo ad altare se inclinent[3], deinde ad decanum. Eodem moderamine chorum exeant.

2[m]. DE INGRESSU CLERICORUM IN CHORUM ET EORUM EGRESSU.

Chorum intrantes clerici ita ordinate se habeant, ut si ex parte orientali intrauerint, ad gradum se ad altare inclinent; postea ad episcopum si presens fuerit. Si uero ex parte occidentali ingressi fuerint, primo se ad altare inclinent, deinde ad decanum. Eodem moderamine chorum exeant.

[1] SDB DE INGRESSU CLERICORUM IN CHORUM ET EGRESSU.
[2] B habebant, SD transpose.
[3] D inclinet se.

[a] Chap. 11 is not in C. The text is from H.
[b] S ET.
[c] A has ECCLESIE CONUENTUALIS UEL PAROCHIALIS.
[d–d] S In ecclesiis uero conuentualibus uel parochialibus duo principalia stalla chori sunt terminalia in superiore gradu.
[e] A duorum.
[f] J diaconi.
[g] SA stant.
[h] S disposicione.
[i] J minores.
[k] A secunda.
[l] S in.
[m] This chapter is only in C.

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XIV. (14) QUANDO CHORUM INTRARE LICET AD SINGULAS HORAS[1].

(p. 42.)

1. Chorum intrare possunt clerici ad matutinas et ad omnes horas, que in incepcione ymnos officii[2] habent, donec ymnus terminetur[3]. Ad uesperas uero usque ad tercium uel quartum uersum[4] primi psalmi, ⌜et⌝ ad completorium similiter, illi scilicet qui uesperis intersunt[5] precedentibus: alias autem[6] ad completorium et ad uigilias[7] mortuorum intrare nullo modo possunt. In quadragesima tamen, ad completorium intrare possunt quomodo ad uesperas in alio tempore. Ad uigiliam mortuorum et[8] collacionem quolibet tempore.

2. Ad missam uero ingredi licet usque ad primam collectam. Ad alias uero horas[9] que sine interuallo missam habent[10], nulli intrare licet nisi ⌞hiis⌟ qui misse interfuerint. In quadragesima tamen, in diebus ferialibus quando de feria agitur, ad uesperas intrare possunt hii qui horis diei interfuerint[11], et in festis nouem leccionum quamuis omnino nulle† hore diei prius interfuerint. Quilibet[12] autem processionem[13] tocius anni interesse possunt, licet nulli hore diei ⌞precedentis[14]⌟ interfuerint.

---

[1] D QUANDO ET QUIBUS HORIS INTRARE POTERUNT.
[2] D adds sui and BSD transpose.
[3] S terminatur.
[4] SD transpose.
[5] D interfuerint.
[6] S uero.
[7] B uigiliam.
[8] SDB add ad.
[9] B omits.
[10] SD sequuntur.
[11] SD add licet misse non interfuerint.
[12] D Cuilibet.
[13] SDB processioni.
[14] SB precedenti, D omits.

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XV. (15) DE TRANSITU CLERICORUM AB UNA PARTE CHORI IN OPPOSITAM.

Preterea si quis clericus ab una parte ⌞chori⌟ in oppositam transierit, in eundo et redeundo ad altare se inclinet. Intrantes quoque clerici in locis suis ita ordinate[1] se recipiant, ne foras[2]† inordinate transileant: item eciam exeuntes obseruent.

[Clerici autem omnes in choro se ita ordinate gerant, ut nullus cum alio de rebus secularibus colloquium inter se habeant, sed habeant corda sua atque uota ad laudes dei perfecta, seruicium dei dicendo perfecte atque auscultando: unde beatus beda testatur dicens:—].

In choro [uel in ecclesia] nullum fiat murmur a clericis [neque a laicis]: nulla habeantur ⌜inter eos⌝ colloquia nisi necessaria, [ad laudem dei pertinencia].

3[a]. DE TRANSITU CLERICORUM AB UNA PARTE CHORI IN OPPOSITAM.

Preterea si quis clericus ab una parte chori in oppositam [ ] in eundo et redeundo ad altare se inclinent†. Intrantes quoque clerici in locis suis ita ordinate se recipiant, ne formulas inordinate transiliant. Idem etiam exeuntes obseruant.

In choro nullum fiat murmur a clericis: nulla habeantur colloquia nisi . . .[b]

p. 2.

XVI. (16) DE STACIONE IN CHORO FACIENDA[1] ⌞IN⌟[2] SINGULIS HORIS.

1. Preterea superioris gradus clerici ad omnes uesperas principales per annum stare tenentur in choro continue, nisi dum uersus responsorii dicitur, quando responsorium habeatur[4]: secunde uero forme clerici eodem modo se habeant[5], ut uidelicet semper stent, nisi dum uersus responsorii cantetur[6], quod dicitur ad gradum

12[c]. DE STACIONE FACIENDA IN CHORO PER SINGULAS HORAS SECUNDUM USUM SARUM ECCLESIE[c].

1. Clerici de superiore gradu ad uesperas de die per totum annum stare tenentur in choro continue, nisi dum uersus responsorii canitur[d], quando[e] responsorium habetur: clerici uero de secunda forma semper[c] sint stantes, nisi dum uersus responsorii canitur quod[f] dicitur ad gradum chori. Pueri uero sine omni excepcione ad

[1] D transposes.
[2] B omits.
[4] SDB habetur.
[5] SDB habent.
[6] SDB canitur.
[2] BSD formas.
[a] This chapter is only in C.
[b] The MS. breaks off and goes to chap. 4 DE OFFICIIS PERSONARUM, see p. 2.
[c] R begins here.
[d] SJR dicitur.
[e] J cum.
[f] J cum, R quando dicitur R.

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[chori]. Pueri uero sine[1] excepcione ad uesperas stare tenentur continue, nisi in ebdomada pasche: tunc enim ad uesperas sedere debent, dum uersus gradalis et ⌊uersus⌋ [de] *Alleluya* cantetur[2].

Ad completorium uero omnes indifferenter clerici per totam illam horam stare tenentur, [nisi quando preces fiant cum prostracionibus].

Ad matutinas similiter[3] per totum tempus, nisi dum lecciones legantur[4] et responsoria cum ⌊suis⌋ uersibus cantentur[5].

2. Ex dispensacione tamen[6] clerici de[7] superiore gradu et de secunda forma ex utraque parte chori ⌊alternis uicibus⌋ in psalmodiis[8] sedere possunt, quandocunque ⌊ad matutinas⌋ nocturnum dicitur. Et preterea in omnibus festis trium leccionum, que sunt[9] cum nouem psalmis [et nouem antiphonis]; ita tamen quod quando aliquis ad unum psalmum sedeat[10], [non psallet sed] ei proximus interim stando psallet[11].

3. Ad primam uero et ad ceteras horas omnes uniformiter tenentur[12] stare;

uesperas stare tenentur continue, nisi in ebdomada pasche: tunc enim ad uesperas sedere debent una cum toto choro dum uersus gradalis[a] et[b] *Alleluya* canta[n]tur.

Ad completorium omnes° clerici uniformiter per totam illam horam continue° stare tenentur per totum annum, nisi quando[c] fiunt preces in prostracione.

Ad matutinas [uero] stare tenentur omnes clerici per totum tempus nisi dum lecciones leguntur[d] et responsoria cum suis uersibus cantantur. Omnes etiam[e] benedicciones [ad matutinas] per totum annum dicuntur a sacerdote interim sedente, nisi tantum prima quarta et septima [leccio]: tamen in die natalis domini tres ultime benedicciones stando dicuntur.

2. Ex dispensacione tamen clerici de superiori gradu et de secunda forma ex utraque parte alternis uicibus sedere possunt[x] in psalmodia quandocunque ad matutinas nocturnus[x] dicitur: et in omnibus festis trium leccionum, que fiunt cum nouem psalmis: ita tamen quod quando° aliquis ad unum psalmum sede[a]t, ei proximus interim stando psallat.

Ad laudes sicut ad completorium.

3. Ad primam et ad [omnes] alias horas omnes clerici uniformiter[x] stare tenentur sicut ad completorium.

---

1 DB add omni.
2 DB cantatur, S cantantur.
3 SDB transpose.
4 SDB leguntur.
5 SDB cantantur.
6 D transposes.
7 B dum.
8 SDB psalmodia.
9 SDB fiunt.
10 SD sedet.
11 SD psallat.
12 D transposes.

a J gradale.
b HJS add uersus de.
c HJS dum.
d J legantur.
e R autem, J omits.

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similiter ad missam per totum tempus: nisi [ad primam dum Martilogium legatur et ad missam] dum lecciones aut epistola legantur[1] et Gradale et *Alleluya* et Tractus cum suis uersibus cantentur[2]. In duplicibus uero festis[3] omnes stare debent[4] dum a choro *Alleluya* cantetur[5].

Pueri uero semper stantes sint ad missam choro canente.

Rectores uero chori cum duo tantum habentur sequuntur per omnia regulam clericorum de secunda forma ad uesperas et ad matutinas et[6] ad missam: ⌜nisi quod semper dum *Alleluya* canit chorus[7] stare tenentur et in incepcionibus[8] cantuum ad missam ad altare se conuertant[9]. In duplici uero festo omnes rectores[10] gestum chori[11] per omnia imitantur[12].

(p. 51.)

[a]De stacione et sessione facienda[b] ad uesperas et ad matutinas de Sancta Maria, quando non fit plenum seruicium de ea, et in seruicio[c] mortuorum, scilicet [ad] *Placebo* et *Dirige*, require[d] in dominica prima aduentus domini.

Ad missam autem omnes clerici stare tenentur, nisi dum lecciones uel epistola[e] leguntur, Gradale *alleluya* et tractus cum suis uersibus cantentur[f]. In omnibus uero duplicibus[x] festis stare debent omnes clerici, dum a choro *alleluya* cantatur, [et ad uesperas in die pasche cum tribus diebus sequentibus][g]. Pueri uero semper sint stantes ad missam, choro canente.

Rectores uero chori, cum duo[h] tantum habentur, sequuntur per omnia regulam clericorum de secunda forma tam ad uesperas quam ad° matutinas et ad missam: nisi quod semper dum chorus *alleluya* canit, stare tenentur: et in incepcione[i] cantuum ad missam [ad] altare se conuertunt[k]: [In duplicibus festis omnes rectores chori gestum chori per omnia imitentur][l].

4. Post primam uero in capitulo stare tenentur omnes clerici dum leccio de Martilogio legatur[m] et abhinc usque post benediccionem super leccionem que legitur statim post ultimam oracionem: interim uero[n] sedeant omnes clerici.

---

1 SDB uel epistole leguntur.
2 SDB cantantur.
3 SDB duplici tamen festo.
4 SDB transpose.
5 SDB canitur and S transposes.
6 SD ut.
7 DB transposes.
8 SD incepcione.
9 SDB conuertunt.
10 SDB add chori.
11 D clericorum.
12 SDB imitentur.

a HJ have first sentence in red, C adds heading DE STACIONE ET SESSIONE.
b H faciendis.
c S seruiciis.
d R quere. The reference is probably to the Breviary.
e HS epistole.
f H cantantur.
g from HJS.
h C repeats cum duo.
i HJRS incepcionibus.
k J conuertent, R conuertant.
l from HJ.
m J legitur.
n SR enim.

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XVII (17). DE CONVERSIONE CHORI AD ALTARE FACIENDA.

1. Conuersi autem ad altare stare tenentur clerici ad uesperas, ex quo dicitur *Deus in adiutorium*, quousque incipiatur prima antiphona super psalmos.

2. Simili ⌜quoque⌝[1a] modo se gerent in incepcione cuiuslibet hore et quociens[cunque] dicitur *Gloria patri*. In responsoriis uero cantandis generaliter obseruetur[1], quod semper is uel hii, qui responsorium[2] cantent, ab incepcione ipsius responsorii[3] quousque uersus cum *Gloria patri* (si *Gloria* habetur) cantetur[4]. Chorus quoque in ipsa incepcione responsorii ad altare se conuertat[5] quousque chorus ipse[6] cantet. Similiter[7] obseruetur[8] in ⌜omnibus⌝ capitulis ⌞et collectis⌟ dicendis, et in fine omnium ymnorum et in omnibus uersiculis et post [psalmum] *Magnificat* et *Benedictus* et *Nunc dimittis* ex quo dicitur

13. DE CONVERSIONE CHORI AD ALTARE PER SINGULAS HORAS.

1. Conuersi autem° ad altare tenentur stare[x] omnes° clerici in choro ad uesperas, ex quo dicitur *Deus in adiutorium* quousque incipiatur prima antiphona super psalmum[a]. {Clericus uero qui antiphonam incipit ad chorum stat conuersus, et postquam incepit antiphonam non statim uertat se ad altare inclinando caput, set expectet quousque uersus illius psalmi ultimum dicitur. Et istud obseruandum est per totum annum in incepcione omni rectorum in quolibet gradu clericorum in conuersione et inclinacione, a quocunque antiphona incipiatur.}[b]

2. Similiter et[c] in incepcione cuiuslibet [hore] et quando[cunque] dicitur *Gloria patri*, {omnes clerici stent conuersi}[b]. In cantandis uero responsoriis[x] generaliter obseruetur quod semper[d] [hi]is† uel hii, qui uersum responsorii cantant, ab incepcione ipsius responsorii °sint stantes[e] conuersi ad altare quousque uersus cum *Gloria patri* (si *Gloria* habe[a]tur) percantetur. Chorus quoque°[f] in ipsius responsorii[x] incepcione se ad altare[x] conuertat[g] quousque [ipse] chorus cantet. Similiter[h] obseruetur[i] in omnibus capitulis et collectis dicendis et in fine omnium ymnorum et in omnibus uersiculis: obseruetur et[iam]

1a S transposes. 1 SD obseruatur.
2 SD uersum cantant. 3 D adds stent.
4 SDB percantetur, D adds stare debent.
5 SDB conuertit. 6 D transposes.
7 DB Simile. 8 SDB obseruatur.

a JHS psalmos. b not in JRHSA.
c JR Simili quoque se habeant, SH Simili modo se habeant.
d H scilicet.
e JHS stare tenentur, and invert order.
f H uero. g JH conuertet.
h HR Simile. i HJ obseruatur.

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Gloria patri quousque totum seruicium expleatur[1].

3. Simile quoque obseruetur[2] post ultimum uersum ultimi psalmi cuiuslibet hore, quod scilicet semper conuersus chorus sit[3] ad altare quousque responsorium incipietur (si responsorium habeatur)[4] uel dicatur capitulum[5].

4. Similiter fit in laudibus. Ad altare ad matutinas[5] stet[6] chorus conuersus in inicio quousque ultimo reincipiatur Inuitatorium et in singulis Nocturnis post ultimum uersum psalmi quousque inchoentur lecciones[7]. Ad pronunciacionem autem cuiuslibet euangelii, ad ipsum lectorem se[8] conuertat[9] chorus, dum uerba euangelii dicuntur. In incepcione etiam *Te deum laudamus* similiter donec chorus cantet et cum[10] ultimus uersus [de *Te Deum*] cantetur[11]. Quando uero *Te deum*[12] non dicitur, sed nonum responso-

post *Magnificat* et *Nunc Dimittis* et *Benedictus*[a] ex quo *Gloria patri*[x] dicitur quousque totum seruicium illius° hore° expleatur.

3. Similis quoque modus[b] obseruetur post ultimum uersum ultimi psalmi cuiuslibet hore, quod[x] scilicet chorus semper sit conuersus ad altare quousque responsorium incipiatur (si responsorium habeatur[c]) uel capitulum dicatur.

{Sacerdos uero dicendo capitulum nec stallum nec habitum mutet sed dicendo ad altare se uertat ministerio pueri in capa nigra librum cum lumine deferentis: et hoc semper obseruetur ad omnes uesperas et ad matutinas principales et in festis quoscienscunque† capitulum dicitur ad easdem et in festis dupplicibus excepto quod puer in superpelliceo cum lumine defert.}[d]

4. [e]In laudibus uero fiet de conuersione ut supra ad uesperas.[e] Ad matutinas stat[f] chorus ad altare conuersus in inicio, quousque ultimo reincipiatur[g] inuitatorium, et in singulis neupmis[h] post ultimum uersum psalmi[x] ultimi quousque inchoetur lectio. Ad pronunciacionem euangelii[i] ad ipsum lectorem stet chorus conuersus, dum uerba euangelii dicuntur[k] scilicet[l] quousque dicitur *Et reliqua.* In incepcione autem *Te deum laudamus*° stet chorus ad altare[x] conuersus donec chorus [psalmum] cantet et dum

[1] D impleatur, S expleatur. [2] BD obseruatur.
[3] SD transpose the order of words.
[4] SDB incipiatur...habetur.
[5] SDB transpose. [6] SDB stat.
[7] SB inchoetur, D incipiatur, SDB leccio.
[8] B si. [9] D conuertit. [10] SDB dum.
[11] SDB canitur. [12] SDB add *laudamus.*

[a] R has ℣. [b] HS Simili quoque modo.
[c] H habetur. [d] not in JRHSA.
[e–e] JRHSA Similiter fiat in laudibus.
[f] JH stet. [g] R incipiatur.
[h] JRHS nocturnis.
[i] J pronunciandum euangelium.
[k] H leguntur. [l] SRH uidelicet.

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rium repetitur, tunc ad altare chorus se conuertat[1] quousque incipiatur antiphona super psalmos [in laudibus] ut supradictum est. In ceteris autem horis per totam horam predicto modo se habeat[2] chorus post ultimum uersum ultimi psalmi.

5. Ad missam predictus gestus[3] attenditur, dum *Gloria in excelsis* inchoetur[4], quousque chorus cantet, et in eodem ymno ad hec uerba *Adoramus te*, et hec *Suscipe deprecacionem nostram*, et in fine eiusdem cum dicitur *Jesu Christe*[5] usque ad epistolam uel leccionem. Item in fine Gradalis uel *Alleluya* uel Tractus uel prose, ⌜chorus⌝ ad altare se inclinet, antequam ad lectorem euangelii[6] se conuertat: et ad[7] *Gloria tibi domine* semper ad altare se conuertat, signo crucis se signans.

Quod ter ad missam puplice obseruetur[8], scilicet ad[9] *Gloria in excelsis*[10] quando dicitur *In gloria dei patris;* et[11] post *Sanctus* cum dicitur *Benedictus qui uenit*[12].

Item ad incepcionem *Credo in unum* ⌊*deum*⌋ quousque chorus cantet et interim ter in una conuersione ad altare se inclinet [chorus] scilicet, ultimus uersus canitur. Quando uero *Te deum* non dicitur, sed nonum responsorium repetitur, tunc ad altare[x] conuertat[a] se chorus quousque incipiatur prima[x] antiphona super laudes. In ceteris autem horis per totam horam predicto modo se[x] habeat[b] chorus post ultimum uersum psalmi[x] ultimi.

5. Ad missam predictus gestus attenditur, dum *Gloria in excelsis* inchoatur[c], quousque chorus cantet[d], et° in eodem ymno ad hec uerba *Adoramus te*, et ad hec uerba° *Suscipe deprecacionem nostram*°, et in fine eiusdem cum dicitur *Iesu Christe* usque [ad] epistolam uel leccionem: et° in fine Gradalis uel *Alleluya* uel tractus uel sequencie [uel prose], chorus ad altare se inclinet, antequam ad lectorem [Euangelii] se conuertat.

Sit autem chorus conuersus ad ipsum lectorem continue dum euangelium legitur, ita [tamen] quod ad *Gloria tibi domine* semper ad altare se[x] conuertat [chorus], crucis[x] signo se signans: quod ter ad missam publice[x] obseruatur; scilicet ad *Gloria in excelsis* cum dicitur *In gloria dei patris;* et hic cum dicitur *Gloria tibi domine* et post *Sanctus* cum dicitur *Benedictus qui uenit*° {*in nomine domini*}[e].

Item ad incepcionem[f] *Credo in unum* [*deum*] stet[x] chorus[x] ad altare conuersus, quousque ipse chorus

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[1] BD conuertit. [2] SD habet.
[3] SB transpose, D obseruatur.
[4] SDB inchoatur.
[5] D adds *cum Sancto Spiritu.*
[6] D ipsum. [7] D cum dicitur.
[8] SDB obseruatur. [9] SD in, B et ad.
[10] S adds *Deo.* [11] SD add hic, B et hic et.
[12] SDB add *in nomine Domini.*

[a] J conuertet. [b] S habeant.
[c] R inchoetur. [d] R cantat.
[e] not in R. [f] R ab incepcione.

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dum dicitur hec clausula, *Et incarnatus est de spiritu sancto*[1]*: Et homo factus est*[2]*: Crucifixus eciam pro nobis sub Poncio*[3]*:* et in fine cum[4] dicitur *Et uitam uenturi*[5] *seculi Amen* [chorus ad altare se conuertat]. abhinc ⌜etiam⌝ quousque inchoetur offerenda, et post offerendam quousque totum compleatur officium misse: hunc gestum chorus imitetur[6] omni festo per annum.

cantet et interim in una conuersione ad altare ter[x] se inclinet, scilicet cum dicitur hec clausula, *Et incarnatus* {*est de spiritu sancto, natus*° *ex Maria uirgine*}[a]. Secundo, *Et homo* {*factus est*}[a]. Tercio, *Crucifixus eciam* {*pro nobis sub Poncio pilato*}[a]. Et in fine cum dicitur, *Et uitam futuri*[b] {*seculi Amen*}[a], quousque inchoetur offerenda[c], et post offerendam[c] quousque totum seruicium misse impleatur[d]: hunc gestum chorus imitetur omni festo per annum.

XVIII (18). DE PROSTRACIONE IN CHORO FACIENDA[7].

1. In ferialibus diebus [per annum] quando ad horas preces dicuntur, in prostracione chorus se habet[8] ad omnes horas dum {preces dicuntur}[9], ex quo inchoetur[10] *Kyrieleyson* quousque dicitur[11] *Per dominum nostrum* post collectam[12]. Solus [uero] sacerdos a prostracione se erigit cum dicitur *Exurge domine* ⌜*adiuua* | *nos*⌝.

Ad matutinas [tamen] dum dicitur oracio dominica[13] ante lecciones[14] [chorus in prostracione se habeat] quousque dicatur *Et ne nos*[15].

14. DE PROSTRACIONE FACIENDA IN CHORO PER SINGULAS HORAS.

1. In ferialibus diebus quando ad horas preces[x] feriales dicuntur, tunc prosternant se omnes° clerici ad omnes horas° et ad completorium dum preces dicuntur, ex quo inchoatur[e] primum *Kyrieleyson* quousque dicitur *Per dominum nostrum* [*Iesum Christum*] post oracionem: tunc solus sacerdos se° erigat a prostracione cum dicitur *Exurge domine adiuua nos.* {Ad completorium uero non erigit se chorus a prostracione ante quam finiatur oratio post psalmum *Ad te leuaui.*}[f] Ad matutinas [g]prostratus tenetur esse chorus cum dicitur *Pater noster* ante lecciones omni die per annum quando de feria agitur nisi in paschali tempore, quousque[g] dicitur *Et ne*

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[1] SDB add *Ex maria* (*uirgine*).
[2] S *es*.
[3] SDB add *Pilato*.
[4] B dum.
[5] BD futuri.
[6] BD imitatur.
[7] D DE PROSTRACIONE CHORI.
[8] S habeat.
[9] SDB but not H.
[10] SB inchoatur.
[11] SDB dicatur.
[12] SDB oracionem. S Post oracionem uero solus.
[13] SB dominicalis.
[14] SD leccionem.
[15] D adds *inducas*.

[a] S omits.
[b] HS uenturi.
[c] JS offertorium.
[d] HSJR compleatur[x] totum officium misse.
[e] R incipiatur.
[f] not in JRHS.
[g–g] JRHS uero dum dicitur, *Pater noster* ante lecciones, prostracio[x] fiat a toto choro quousque.

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2. In laudibus sicut ad uesperas. Ad missam [uero] quamlibet, que de feria dicitur extra tempus[1] paschale post *Sanctus*[2] usque *Per omnia* [*secula*] ⌜ante⌝ *Agnus dei.* Preterea in quadragesima in incepcione cuiuslibet hore fit genufleccio[3]. Prostratus[4] debet esse chorus in omni feria[5] quando de feria[6] agitur extra paschale tempus, [et] in uigilia mortuorum [in prostracione se chorus habeat] ad *Placebo* ex quo[7] *Kyrieleyson* donec ultima oracio dicatur: ad *Dirige* dum oracio dominicalis[8] dicitur ante lecciones[9] [quousque dicitur *Et ne nos*]. Post *Benedictus* ⌞quoque⌟ eodem modo quo post *Magnificat* ad *Placebo.*

nos, {et nisi quando exposicio euangelii ad matutinas dicitur}[a]. Nunquam enim° dicitur *Pater noster* uel aliqua alia° oracio sedendo ad uesperas nec ad matutinas neque ad missam, sed semper stando uel prosternendo, tam a sacerdote[x] quam a toto choro per totum° annum secundum usum Sarum ecclesie.

2. In laudibus prosternant se clerici dum preces feriales dicuntur, usque post[b] primam collectam: similiter fiat[x] ad uesperas. Ad quamlibet[x] missam, que[c] de feria dicitur extra tempus pasch[al]e, fiat prostracio {a toto choro}[d] statim post *Sanctus* usque *Pax domini*, {licet *Sanctus* finiatur ante eleuacionem corporis Christi. Ministri tamen circa altare non genuflectent sed quilibet in suo gradu stet}[d].

Preterea in quadragesima [e]fiat genuflexio in incepcione matutinarum laudum uesperarum completorii et cuiuslibet hore diei[e] quando de feria agitur[f] usque ad cenam domini. Prostratus eciam debet esse[x] chorus in omni feria quando de feria agitur° extra tempus paschale[g], [et] in uigiliis mortuorum trium leccionum: eciam° ad *Placebo*, ex quo dicitur [primum] *Kyrieleyson* donec ultima oracio[x] dicatur: Ad *Dirige* [uero] dum dicitur *Pater noster* ante lecciones, fiat [eciam] prostracio a toto choro donec[h] dicitur *Et ne nos.* Post psalmum [uero] *Benedictus* eodem modo quo post psalmum° *Magnificat* ad *Placebo.*

---

[1] SDB transpose.
[2] B *Benedictus.*
[3] D genuflexo.
[4] SDB add eciam.
[5] B feriali.
[6] BD feriali.
[7] SBD add dicitur.
[8] DB dominica.
[9] BD leccionem.

° not in JRHS.
[a] HS ad.
° J quando.
[b] not in JRHSA.
[c]—[c] HJRS in incepcione cuiuslibet hore fiat genuflexio.
[d] HJR dicitur.
[e] SR pasche.
[f] HSJR quousque.

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{Preterea ab incepcione in feriis *O sapiencia* usque ad uigiliam natalis domini non fiant prostraciones in obsequiis mortuorum ad *placebo* nec ad *dirige* quando exposicio euangelii ad matutinas de die habetur.}[a]

p. 33.

XIX (19). DE HABITU CHORI PER TOTUM ANNUM.

1. Preterea sciendum | est | quod omnes clerici indifferenter nigris utuntur capis per totum annum [in choro], nisi in illis festis[1] duplicibus que ex propria sua solempnitate processionem habeant[2] [sibi] adiunctam, uel in aliis[3] festis duplicibus que diebus fiunt dominicis: tunc enim omnes capis utuntur sericis[4] ad processionem et ad missam.

(p. 5.)

2. Item in uigilia pasche quando inchoetur[5] [ad missam] *Gloria in excelsis*, facta genuflexione clerici

46[b]. DE HABITU CLERICORUM IN° CHORO° SARUM PER TOTUM ANNUM.

1. Omnes clerici indifferenter nigris utuntur capis super superpellicias per totum annum in choro et in capitulo, nisi in illis dupplicibus festis que ex propria[x] sua solempnitate processionem habent adiunctam, ut in die natiuitatis domini, Epyphanie, Purificacionis beate Marie: Die[s[c]] pasche, Dies ascencionis domini: Die° pentecostes, festum° sancte trinitatis, festum° de corpore Christi, festum° Reliquiarum: assumpcionis [beate Marie] et natiuitatis beate Marie: festum° omnium sanctorum et dedicacionis ecclesie et festum° loci: Et in aliis eciam° festis dupplicibus que in dominicis fiunt[x] diebus[d]: tunc enim omnes [clerici] utuntur[x] capis sericis ad processionem et ad missam usque ad *Agnus dei* [tantum] {et donec pax per totum chorum data fuerit}[e].

2. Item° in uigilia pasche quando[f] *Gloria in excelsis* inchoatur facta [itaque] genuflexione clerici

[1] BD transpose. [2] SBD habent. [3] SB add eciam. [4] SBD transpose. [5] SDB inchoatur and transpose.

[a] not in JRHSA.
[b] This chapter and the following come after chapter 15 in S.
[c] S die...festo and so on, in the ablative.
[d] R contingunt in dominicis.
[e] not in JRS. [f] SJ cum.

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deponant capas nigras, et in superpelliceis apparent[1]: et exinde per totam ebdomadam[2] et eciam [in] octaua die superpelliceis utuntur[3].

Simile quoque seruetur[4] in uigilia pentecostes et per [totam] septimanam.

In omni eciam[5] duplici festo a pascha usque ad festum sancti Michaelis semper in superpelliceis appareant in choro et in capitulo ad omnes horas diei [et per octauas Assumpcionis et Natiuitatis beate marie].

3. Ad matutinas uero per totum annum nigris utuntur capis[6].

Nullus autem clericorum de superiore gradu almucia utatur in choro nisi nigra[7] nec[8] in capitulo. Alii uero clerici nulla [almucia] utantur omnino de die.

Rectores uero chori semper sericis utantur capis in choro.

(p. 40.)

deponant capas nigras[a], et in superpelliceis appareant [nisi ad matutinas][b]. Et exinde per totam septimanam et [eciam] in octaua die superpelliceis [de die][b] utantur. Similis quoque modus obseruetur in uigilia pentecostes et per totam° septimanam. [Et] in omni quoque° dupplici festo a festo° pasche usque ad festum [sancti] Michaelis semper in superpelliceis appareant in choro et in° capitulo ad omnes horas diei. Similiter fiat secundum usum modernum[x] Sarum° cotidie per octauas et in octauis[c] assumpcionis [beate Marie] et natiuitatis beate Marie et dedicacionis[d] ecclesie.

3. Ad matutinas uero per totum annum nigris utuntur capis.

Similiter [fiat] quandocunque fiat seruicium pro mortuis dum corpus ad ecclesiam deportatur[e] et ad *Placebo* et *Dirige* et ad missam pro eo, licet duplex festum fuerit[f]: et [eciam] in omnibus° processionibus[g] causa necessitatis uel tribulacionis, et in rogacionibus, licet in festis dupplicibus fiunt. Similiter eciam° fiat in festo[h] sancti marci euangeliste ad processionem que solet fieri[i] ipso die de ieiunio.

Rectores uero chori semper capis utantur[x] sericis in choro quandocunque regendus[x] est chorus: {quorum officium annexum est ne pueri inordinate se gerant in choro et ne chorum exeant sine licencia

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[1] SBD appareant. [2] SBD septimanam.
[3] SBD utantur. [4] SBD obseruetur.
[5] D Et in omni.
[6] SBD transpose, SB have utantur.
[7] SDB transpose. [8] D et.

[a] J capis nigris.
[b] from S.
[c] R in dedicacione.
[d] J duplicibus festis.
[e] J die.
[f] J infra octauas.
[g] SJR deportetur.
[h] R in processione.
[i] R esse.

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prouidentis}[a]. Generaliter enim[b] debet obseruari quod tam rectores chori quam quilibet alius sub capa serica utatur[x] superpelliceo.

4. In paschali tempore utantur[1] ministri ⌊altaris⌋ ad missam dalmaticis et tunicis albis. Rectores chori capis similiter albis: et in annunciacione dominica et infra octauas[2] beate marie [uirginis][3] et in commemoracionibus eiusdem et in utroque festo sancti Michaelis et in festo cuiuslibet uirginis.

47[c]. DE DIUERSIS COLORIBUS INDUMENTORUM.

1. In paschali tempore ututur[d] rectores chori capis albis de quocunque fit seruicium, nisi in inuencione sancte crucis: similiter in annunciacione dominica et in octaua et infra octauas assumpcionis et natiuitatis beate marie et in singulis commemoracionibus eiusdem per totum annum; et in utroque festo

[1] SD utuntur. [2] SBD in octauis.
[3] SBD add et infra octauas.

[a] not in JR. [b] R uero.

[c] C has Die natalis domini die Epyphanie Pasche Pentecostes Ascensionis Trinitatis Reliquiarum Assumpcionis Dedicacionis Omnium sanctorum, rectores chori capis utuntur solemnioribus colorum mixtorum. Similiter ministri altaris dalmaticis et tunicis; excepto quod in die Epiphanie non refert cuius coloris fuerint dalmatica et tunica dummodo sint instellate.

Item per tres dies immediate sequentes natalem domini et feriam secundam et terciam ebdomade pasche et pentecostes capis utuntur secundis solempnioribus. In die tamen S. Stephani et Innocencium rubeis dalmaticis et tunicis, et in octauis eorundem. Et in festo S. Iohannis euangeliste in ebdomada natalis domini dalmaticis et tunicis albis et in octaua eiusdem eiusdem coloris dalmaticis et tunicis cum capis albis. Et in secundis feriis ebdomade pasche et pentecostes albis dalmaticis et tunicis utendum est.

In festo autem circumcisionis Purificacionis Annunciacionis et a quarta feria ebdomade pasche et pentecostes per ebdomadam et per octauas et in octaua Ascensionis, in omnibus dominicis et aliis festis paschalis temporis nisi in Inuencione sancte crucis tantum; Et in nativitate S. Iohannis baptiste, Infra octauas et in octaua Assumpcionis et natiuitatis beate marie et in commemoracione eiusdem et in utroque festo S. Michaelis et octauis dedicacionis; In festis quoque virginum et Sancte marie magdalene Rectores chori et ministri altaris utuntur candidis indumentis.

Infra octauas Epyphanie et in ipsis octauis et in utroque festo sancte crucis et in omnibus aliis apostolorum et euangelistarum et martyrum extra tempus paschale et in omnibus diebus dominicis extra tempus predictum quando de dominica agitur, Et in tractis cantandis rubeis utuntur capis dalmaticis et tunicis.

In missis uero defunctorum quando ministri altaris dalmaticas et tunicas induuntur solum nigris utuntur. In uigilia pasche et pentecostes et geneolagiis† cantandis dalmaticas et tunicas induuntur ex transuerso stragulatas.

Feria quarta ebdomade pentecostes uiribus† utuntur dalmaticis et tunicis.

[d] S utantur.

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5. Rubeis uero indumentis[1] utuntur in utroque festo sancte crucis, et in quolibet |festo| martyrum et tractis[2] cantandis. In festis simplicibus in quadragesima, et in dominica passionis domini et in dominica palmarum, rectores chori capis utantur[3] rubeis.

sancti Michaelis et in festo cuiuslibet uirginis: et in octaua et infra octauas[c] dedicacionis ecclesie {et in festo iohannis baptiste et in festo sancte Marie magdalene}[a].

2. Rubeis uero utuntur capis sericis [in] omnibus dominicis per annum extra tempus paschale[b], quando de dominica agitur, et in utroque festo sancte crucis, et [in] quolibet festo martyrum apostolorum et euangelistarum extra tempus paschale[b] {et [in] tractibus cantandis}[a].

3. In festo [autem] sancti iohannis apostoli et[c] in ebdomada natalis domini utuntur rectores [chori] capis albis.

In omnibus autem festis unius confessoris uel plurimorum confessorum utuntur capis sericis crocei coloris.

p. 212.

XX (20). QUANDO CHORUS REGITUR[4].

Solet[5] chorus regi [in ecclesia Sarum] omni die dominica et omni duplici festo et[6] omni festo nouem leccionum per totum annum; et a primis uesperis Natalis domini usque ad octauas epiphanie, et in ipsis octauis, nisi in uigilia epiphanie cum extra dominicam euenerit; et per ebdomadam pasche et pentecostes, et in quibusdam festis[7] que contingunt etiam in paschali[8] tem-

20. HEC SUNT FESTA CUM REGIMINE CHORI {SECUNDUM USUM SARUM [ECCLESIE]}[c].

Solet autem chorus regi omni die dominica et in omni dupplici festo {et in omni festo}[d] nouem leccionum per totum annum [nisi in tribus diebus ante pascha et in commemoracione animarum][c]; et a primis uesperis Natalis domini usque ad octauas epiphanie, et in ipsis octauis, nisi in uigilia epiphanie cum extra dominicam euenerit; et cotidie per ebdomadas pasche et

[1] SBD transpose. [2] SD tractibus. [3] S utuntur. [4] D QUANDO CHORUS REGI SOLET IN FESTIS, SB QUANDO CHORUS REGI DEBET. [5] SBD add autem. [6] S adds in. [7] SB add eciam and omit it after contingunt. [8] D transposes.

[a] not in RS. [b] SR pasche. [c] not in S. [d] not in J. [e] from R.

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pore. In hiis uidelicet. In festo sancti Ambrosii et sancti Georgii[1] et sancti Marci et apostolorum Philippi et Jacobi: et [in] Inuencione sancte crucis et in festo sancti Johannis ante portam latinam et sancti Dunstani et sancti Aldelmi et sancti Augustini et sancti Barnabe apostoli: et per octauas ascensionis ⌜domini⌝ et in octaua die[g] [apostolorum] petri et pauli et per octauas Assumpcionis et Natiuitatis beate[a] marie [et per octauas Dedicacionis cuiuslibet ecclesie].

pentecostes, et in quibusdam festis simplicibus trium leccionum in paschali[x] tempore.

In festo[a] sancti Ricardi [episcopi], Georgii[b], Vitalis, Johannis ante portam latinam, Dunstani, Aldelmi[c], Edmundi archiepiscopi, et sancti barnabe apostoli; et cotidie per octauas et in octaua ascensionis domini, assumpcionis et natiuitatis beate marie et in singulis commemoracionibus eiusdem {per totum annum}[d] [et in commemoracionibus de festo loci][e], et cotidie per octauas et in octaua dedicacionis ecclesie {ubi per estatem uel in tempore paschali contigerit}[d] et in octaua die corporis Christi[f] {et apostolorum petri et pauli}[d].

21. HEC SUNT FESTA ET OCTAUE IN QUIBUS INUITATORIUM A TRIBUS CANTATUR.

Cantatur inuitatorium a tribus in hiis festis scilicet sancti nicholai, octaue[g] epyphanie, conuersio[nis] sancti pauli, cathedra sancti petri, iohannis ante portam latinam, octaue[g] ascensionis domini, translacio-[nis] sancti edmundi archiepiscopi, barnabe apostoli, octaue[g] de corpore Christi, commemoracio[nis] sancti pauli, octaue[g] apostolorum petri et pauli, marie magdalene[h], ad uincula sancti petri, laurencii, octaue[g] assumpcionis beate marie, decollacio-[nis] sancti iohannis baptiste,

[1] SBD transpose SS. George and Mark.
[2] BD die octauarum.
[3] D adds uirginis, SB substitute uirginis for marie.

[a] HJ scilicet[e] in hiis festis[e], RS in hiis scilicet, R begins Sancti Georgii.
[b] H Gregorii.
[c] S adds Augustini anglorum apostoli.
[d] not in R. [e] from R.
[f] R de corpore Christi. [g] oct'.
[h] R adds sancte Anne in later hand.

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octaue[a] natiuitatis beate marie, [sancti] michaelis in monte tumba, martini episcopi, sancti° edmundi archiepiscopi et in° octauis dedicacionis ecclesie.

p. 111.

XXI (21). QUE SUNT FESTA[1] DUPLICIA ⌊ET⌋ QUE SIMPLICIA.

1. Sciendum[2] |est| quod quedam festa sunt duplicia quedam simplicia.

Duplicia autem festa [sunt] in ecclesia Sarum [3]videlicet[3].

Dies Natalis domini et quatuor sequentes
Dies[4] circumcisionis domini
Dies[4] epiphanie
Purificacio [5]beate marie uirginis[5]
Annunciacio dominica
Prima dies pasche cum tribus sequentibus
[[6]Dominica in albis[6]]
Inuencio[7] sancte crucis
Dies ascensionis[8] domini
Dies pentecostes cum tribus sequentibus
Festum sancte trinitatis
[Natiuitas] sancti Iohannis baptiste
⌊Festum⌋ apostolorum petri et pauli
Assumpcio et
Natiuitas beate marie[9].
Festum reliquiarum
et[10] sancti Michaelis

[19. DIVISIO FESTORUM DUPLICIUM IN ECCLESIA SARUM.][b]

1. Hec sunt festa dupplicia [in ecclesia] Sarum principalia°.

[Principalia Sarum:] dies natalis domini
dies° epyphanie
dies pasche
dies ascensionis [domini]
dies pentecostes
[dies] assumpcionis beate marie
festum dedicacionis Ecclesie
[et] festum loci.

[c]Maiora [set] non principalia [festa] [scilicet][c]:
dies purificacionis [beate marie]
festum sancte trinitatis
festum de corpore Christi[d]
festum reliquiarum
Natiuitas[e] beate Marie uirginis°
[et] festum omnium sanctorum
[festum sancte anne matris marie][f]
festum sancti stephani protomartyris[g].

[h][Hec sunt festa] maiora dupplicia[h]—

[1] SBD transpose. [2] SBD add autem.
[3]—[3] D et eadem in ecclesia Dublin hec sunt, SB hec sunt.
[4] BD prefix et to each and S prefixes it to most.
[5]—[5] SBD sancte marie.
[6]—[6] D et octaua. [7] B et inuencionis.
[8] SD ascenscio. [9] SBD uirginis.
[10] B adds festum.

[a] oct'.
[b] C has the next sentence in red as heading. J has this heading and the subdivisions also in red. R has heading Hec sunt festa duplicia principalia secundum usum Sarum. S has the first sentence both as heading and first sentence: further it combines principalia and maiora, making no distinction between them.
[c]—[c] R maiora duplicia.
[d] J corporis christi. [e] J Natiuitatis.
[f] R has this here in the original hand.
[g] not in JRHS here but at the head of the next subdivision.
[h]—[h] SR minora.

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et omnium sanctorum
et sancti Andree[1]
[et Dedicacio ecclesie]
[Et ex nouo Deposicio sancti Edwardi regis et confessoris anglie
Translacio sancti thome martyris
et Deposicio sancti Eadmundi archiepiscopi et confessoris].

Festum° sancti Johannis apostoli et euangeliste, sanctorum innocencium, sancti thome martyris, dies° circumcisionis domini° [et] annunciacio[nis] beate marie: feria secunda tercia [et] quarta ebdomadarum pasche et pentecostes: dominica in octauis pasche: inuencio sancte crucis, natiuitas sancti iohannis baptiste, apostolorum petri et pauli, translacio sancti thome martyris: exaltacio sancte crucis: et festum° conceptio[nis] beate[a] marie [uirginis].

[Hec sunt] inferiora [festa] dupplicia° [scilicet]—

Sancti andree apostoli, [b]thome [apostoli][b], mathie apostoli, gregorii pape et doctoris, ambrosii episcopi et doctoris[c], marci euangeliste, apostolorum philippi et Jacobi, [sancti augustini anglorum apostoli:][d] sancti iacobi apostoli, sancti° bartholomei apostoli, augustini episcopi et doctoris, {mathei apostoli et euangeliste, michaelis archangeli, sancti}[e] ieronimi presbiteri° et doctoris, translacio sancti regis[x] edwardi et confessoris, luce euangeliste [et] apostolorum symonis et iude[f].

2. In hiis autem duplicibus festis chorus regitur a quatuor clericis, quorum duo principales semper erunt de superiore gradu; [et] duo secundarii quandoque de

2. In hiis festis dupplicibus chorus regitur a quatuor clericis quorum duo principales semper erunt de superiore gradu, duo secundarii quandoque erunt de supe-

[1] SBD add apostoli.

[a] J sancte.
[b–b] R omit.
[c] R adds Georgii in a later hand, S omits Ambrose.
[d] C puts this after S. Austin ep. et doct., R last of all.
[e] S has a short erasure at this point, hardly enough to have contained these two entries.
[f] J adds this in margin and ends here, SHR also end here. § 2 is from C only.

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superiore gradu quandoque de secunda forma. De superiore gradu erunt in die natalis domini et ⌞in⌟ duobus [diebus] sequentibus. Et in die pasche et in secunda feria[1]: [2]et in die epiphanie et[2] in die ascensionis, [et] in die Pentecostes et in secunda feria: [et] in assumpcione[3] [et Natiuitate] beate [marie] uirginis.

In reliquis autem [festis duplicibus] secundarii erunt de secunda forma.

[Sunt autem festa duplicia de predictis festis duplicibus, in quibus ad primas uesperas tantum cantetur antiphona supra psalmum *Magnificat* antequam psalmus intonetur: et de eis fiat processio ante missam, quandocunque feria festa illa contigerint; et omnia altaria ecclesie ad primas uesperas tantum incensabuntur: ad matutinas uero et ad secundas uesperas nisi tantum autenticum altare et chorus similiter: videlicet dies Natalis domini: Dies epiphanie: Dies Purificacionis beate marie: Dies ascensionis domini: Dies pentecostes: Festum sancte trinitatis: Dies assumpcionis et Natiuitatis beate marie: Festum reliquiarum; et omnium sanctorum: Dedicacio ecclesie: Et quodlibet festum cuiuslibet ecclesie uel capelle.

Et quandocunque nouem lecciones in predictis festis duplicibus quibus tota cantetur antiphona antequam psalmus *Magnificat* intoneriore gradu, quandoque de secunda forma.

De superiore gradu erunt [ ] die natalis domini et tribus diebus sequentibus ad placitum. In die epiphanie, die pasche et secunda feria, in die ascensionis, in die pentecostes et secunda feria: in die assumpcionis beate Marie uirginis, et in dedicacione ecclesie erunt omnes de superiore gradu. In ceteris duplicibus erunt secundarii de secunda forma.

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[1] D adds pasche.
[2]–[2] SBD have this earlier.
[3] S has this earlier.
B goes on at § 3 Omnia autem festa.

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tur, contigerint, ad matutinas, scilicet ad secundam ad quintam et ad octauam leccionem incensetur autenticum altare et chorus similiter ab uno sacerdote ex utraque parte uicissim assumpto, dyacono ei ministrante: ad *Te deum laudamus* simili modo fiat.

In ceteris autem festis duplicibus per annum ad utrasque uesperas et ad matutinas non incensatur nisi altare principale tantum et chorus. Similiter in singulis Nocturnis ad matutinas et ad *Te deum laudamus* non incensatur altare neque chorus. Et ad primas uesperas nec ad matutinas neque ad secundas uesperas non tota cantetur antiphona super psalmum *Magnificat* antequam psalmus intonetur, sed statim, postquam incipiatur antiphona, psalmus *Magnificat* intonetur.

Ante missam uero nulla de eis processio, nisi aliqua predictorum festorum in dominica contigerit: tunc enim fiat processio de eis tantum.]

3. Omnia autem festa que non sunt[1] duplicia, in quibus chorus regitur, dicuntur simplicia. In talibus itaque [festis] chorus[2] regitur a duobus tantum de secunda forma.

In maioribus autem festis duplicibus committitur discrecioni cantoris, quos uelit, ad chorum regendum ordinare: ita tamen prouideat, quod semper principales sint[3] canonici, si tot fuerint[4] presentes. In aliis uero festis duplicibus erunt princi-

3. Omnia festa que non sunt dupplicia, in quibus chorus regitur, dicuntur simplicia. In talibus itaque chorus regitur a duobus tantum de secunda forma.

In maioribus autem dupplicibus festis committitur discrecioni cantoris, quos uelit, ad chorum regendum ordinare: ita tamen prouideat, quod semper principales sint canonici si tot fuerint presentes. In aliis uero festis dupplicibus erunt

[1] D dicuntur. [2] D transposes.
[3] D transposes.
[4] D sint.

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pales canonici ebdomadarii. Secundarii iuxta cantoris dispensacionem[1] † eligantur de secunda forma.

In simplicibus autem festis tenentur chorum regere ebdomadarii, qui scilicet in tabula dominicali[2] scribuntur ad Inuitatorium[3] dicendum: et hii quidem chorum regent, quandocunque regendus est, per[4] quindecim dies continuos per totum annum, quando tabula per septimanas integras discurrit: ita quod ⌊qui⌋ in prima[5] ebdomada [qui] fuit principalis, in secunda ⌈ebdomada⌉ sit secundarius: et uice uersa.

principales canonici ebdomadarii. Secundarii iuxta cantoris discrecionem eligantur de secunda forma.

In simplicibus festis tenentur chorum regere ebdomadarii, qui scilicet in tabula dominicali scribuntur ad inuitatorium dicendum: et hii quidem chorum regent, quandocunque regendus est, infra quindecim dies continuos per totum annum quando tabula per septimanas integras discurrit; ita quod qui in prima ebdomada est principalis, in secunda sit secundarius; et uice uersa.

p. 27.

XXII. (22) DE ALTERNACIONE CHORI.

1. Alternis enim uicibus per septimanas chorus esse debet, una septimana ex parte Decani, alia ex parte Cantoris. In omnibus tamen duplicibus festis semper debet esse ex parte Decani chorus per totum annum, si fuerit ibi persona presens, qui diuinum officium in hiis[6] festis exequatur; nisi in Natali[7] tempore et paschali[8] et in ebdomada pentecostes: tunc enim in illis continuis festis duplicibus, singulis diebus chorus mutetur[9].

2. In quibusdam tamen temporibus anni non per septimanas sed per dies tabula discurrit, scilicet a die dominica proxima ante[10] Natale[11], quando in sabbato prece-

15. DE ALTERNACIONE CHORI PER SEPTIMANAS.

1. Alternis [enim] uicibus per septimanas chorus[x] esse debet, scilicet una septimana ex parte decani et alia[a] [septimana] ex parte cantoris. In omnibus tamen dupplicibus festis semper debet esse chorus ex parte decani per totum annum, si fuerit ibi personaliter presens, qui diuinum officium in illis festis exequatur; nisi in ebdomada natalis domini, pasche et pentecostes. Tunc enim in illis continuis[x] festis dupplicibus singulis diebus° chorus mutatur.

2. [In quibusdam tamen temporibus anni non per septimanas sed per singulos dies chorus mutatur:] scilicet a die dominica proxima ante natale, quando in sabbato

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1 SBD disposicionem.
2 D dominica.
3 D vitatorium.
4 SBD infra.
5 D adds dominica et.
6 SBD illis.
7 SBD transpose.
8 BD in tempore pascha, S in tempore pasche.
9 SBD mutatur.
10 D a.
11 D adds domini, S transposes.

° J altera.

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dente chorus uterque perficitur, usque ad octauas epiphanie si in dominica euenerint[1]. Si autem in aliqua feria[2] media contigerint, tunc usque ad proximam dominicam[3] diem sequentem idem seruabitur[4]. Si uero in proximo sabbato ante natale non fuerit uicissitudo utriusque chori pariter completa, tunc a natali[5] die usque ad predictum terminum tabula per dies ⌞discurrit[6]⌟.

Item a cena domini usque ad octauas pasche uariatur chorus per singulos dies: rectores tamen ebdomadarii ante diem pasche non mutantur[7].

Simile quoque obseruabitur[8] in ebdomada pentecostes usque ad diem ⌞sancte⌟ trinitatis.

(p. 107.)

proximo precedente chorus uterque perficitur, usque ad octauam epiphanie si in dominica euenerit. Si [autem] in aliqua media[x] feria contigerint[a], tunc [enim] usque ad proximam dominicam [tunc] sequentem[b] obseruabitur. Si enim in proximo sabbato ante natale non fuerit uicissitudo utriusque chori pariter completa[c], tunc a die natalis domini usque ad predictum terminum singulis diebus chorus mutatur.

Item a cena domini usque ad octauas pasche uariatur chorus per singulos dies. Rectores tamen ebdomadarii ante diem pasche non mutantur: a die autem pasche usque ad octauam eiusdem singulis diebus uariantur.

Simile quoque obseruetur[d] in ebdomada pentecostes usque ad festum[e] sancte trinitatis[f].

3. {Qua dominica eciam tabula communiter id est per dies discurrit, singulis diebus immutantur rectores. Ab incepcione enim communis tabule in omni dupplici festo scribuntur duo rectores de secunda forma per ordinem, facta incepcione a principali capite formarum.

In omni uero dupplici festo duo principales rectores scribantur pro uoluntate ipsius cantoris; secundarii uero secundum ordinem predictum.}[g]

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[1] B euenerit.
[2] SBD transpose.
[3] BD transpose.
[4] D modus obseruabitur, S obseruabitur.
[5] SD transpose, B die Natalis.
[6] SB discurret.
[7] SBD add a die autem pasche usque ad octauas singulis diebus uariantur.
[8] SD obseruetur, B obseruatur.
[x] H euenerit.
[a] HR completi.
[b] H diem.
[c] S subsequentem.
[d] JRH obseruatur.
[e] JRHAS end here.
[g] from C.

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XXIII. (23) DE OFFICIO RECTORUM CHORI [ECCLESIE SARUM].

1. In [duplicibus uel] simplicibus festis, principalibus[1]† rector chori ab inicio in uesperis [2]antiphonam super psalmos[3] et psalmi intonacionem et differenciam a cantore querat, et in quo gradu debeat[3] incipi: hoc quesito sequatur[4] illud iuxta cantoris responsionem. Si plures fuerint antiphone super psalmos, secundam[5] et quartam secundarius [in sua parte] eodem ordine et eodem gradu iniungat. Si uero responsorium ad uesperas sit cantandum, tunc principalis rector chori post intonacionem quarti psalmi responsorium a cantore inquirat, et a quo uel a quibus sit cantandum: [si fuerit a duobus cantandum] tunc principalis[6] secundario responsorium significet, et a quo sit cantandum[7] sua parte. Si uero ab uno sit cantandum, tunc principalis rector in sua parte cui ipse uoluerit illud iniungat.

Deinde idem rector ymnum [et] uersiculum et antiphonam super *Magnificat* et *Benedictus*[8]† et earum ordinem a cantore inquirat[9]. Hiis omnibus quesitis, ipsemet ymnum inchoet. Uersiculum[10], si a duobus

17. DE OFFICIO RECTORUM [CHORI] AD UESPERAS ET AD MATUTINAS ET AD OMNES ALIAS HORAS ET AD MISSAM [IN FESTIS SIMPLICIBUS].

1. [In] simplicibus festis cum regimine chori et in dominicis principalibus rector chori ab inicio in uesperis[a] antiphonam super psalmos et psalmi intonacionem et differenciam a cantore querit[b], et in quo gradu debet incipi: hoc quesito, exequatur illud iuxta cantoris responsionem[c]. Si plures antiphone fuerint[d] super psalmos, secundam antiphonam[e] et quartam[e] secundarius rector eodem ordine et[e] eodem[f] gradu inquirat et iniungat. Si uero responsorium ad uesperas sit cantandum, tunc principalis rector post incepcionem[g] quarti psalmi responsorium[e] a cantore inquirat[h], et a quo uel a quibus sit cantandum: si [uero] fuerit[x i] a duobus cantandum, tunc principalis rector secundario responsorium significet, et a quo sit cantandum[k] ex sua[x] parte. Si uero ab uno sit cantandum; tunc in sua parte[x] principalis rector cui ipse uoluerit illud[x] iniungat.

Deinde ipse[l] rector ymnum [et] uersiculum et antiphonam super *Magnificat* et memorias et earum ordinem [m]a cantore querat[m]. Hiis omnibus quesitis, ipsemet illum[n] inchoet: {quod de omni ymno

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[1] SBD principalis.
[2–2] D antiphonam psalmi.
[3] D transposes. [4] SBD exequatur.
[5] SBD add antiphonam.
[6] D adds rector chori. [7] SBD add ex.
[8] SBD memorias. [9] SD querat.
[10] D et uersiculus.

[a] JR uesperarum.
[b] S querat. [c] R disposicionem.
[d] R sint antiphone. [e] J terciam.
[f] H eodemque. [g] HJR inchoacionem.
[h] HJ inquiret. [i] H sit.
[k] C inserts here (from above) tunc principalis rector.
[l] HSJR idem. [m–m] inquirat a cantore.
[n] JRHS ympnum.

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sit dicendus, per se uel[1] per secundarium a duobus pueris ex duabus[2] partibus chori iniungat: si autem ab uno solo [uersiculus sit dicendus, principalis rector] per se tantum [ex sua parte alicui puero iniungat]. Deinde antiphonam super *Magnificat* iniungat et psalmum[3] intonet.

2. [Notandum est autem, quod is uel hii qui psalmum intonent, usque ad metrum debent psalmum dicere, et a loco, quo dimittant dicere, chorus incipiat psalmodiare. Hoc eciam seruetur ad uesperas et ad matutinas siue ceteras horas siue ad missam generaliter, quod is uel hii qui incipit antiphonam aut psalmum aut ymnum aut responsorium aut officium misse aut *Kyrieleyson* aut gradale aut offerendam aut *Sanctus* aut *Agnus dei* aut communionem, solus tractatim incipiat, et ab eo loco quo dimittit alii incipiant cantare.

Preterea quisque clericus se gerat sic in ecclesia, videlicet in psalmo dicendo, ut seruet modum, qui canendi deo et angelis placet et corda quorundam audiencium ad deuocionem trahit; teste Bernardo qui ait. Psalmodiam non nimis protrahantur: punctum nullus teneat sed cito dimittat. Post metrum bonam pausam faciamus. Nullus ante alium incipere et nimis currere presumat aut post alios nimium trahere uel punctum tenere. Simul cantemus, simul pausemus, semper ascultando.]

incipiendo semper obseruetur, cum duo tantum rectores fuerint in choro; nisi de incepcione ymni *Ave maris stella*, quem omnes rectores ad altare conuersi semper simul incipiant}[a]. Uersiculum si a duobus sit dicendus {principalis rector}[a] per se et secundarium [a] duobus pueris ex duabus chori[x] partibus iniungat[ur †] Si [autem] ab uno solo [uersiculus], per se tantum. Deinde antiphonam super *Magnificat* iniungat et psalmum ipsum inchoet.

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[1] SBD et.
[2] D a duobus.
[3] SBD add ipsum.
[a] not in JRHSA

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3. Dum [autem] dicitur oracio [post *Magnificat*] cui uoluerit *Benedicamus* iniungat; et, si [*Benedicamus*] duplex fuerit, secundarius ex sua parte [cui uoluerit *Benedicamus* iniungat dicendum cum alio ex parte principalis rectoris chori].

Memorias autem [si memorie habeantur] ipsi rectores simul[1] incipiant. Ultimum uero *Benedicamus* secundarius ex sua[2] parte semper iniungat: [3]si duplex fuerit [*Benedicamus* utriusque rectores chori iniungant][3].

Sciendum autem[4], quod ad uesperas et ad matutinas et ad missam chorum regere[5] tantum.

Ad completorium officium est[2] principalis rectoris uersiculum[2] iniungere et antiphonam super *Nunc dimittis* cui uoluerit.

4. Ad matutinas officium est[6] principalis rectoris in primis Inuitatorium a cantore querere et cantare psalmum[7] *Venite*: deinde cum socio suo [8]incipiant primum uerbum Inuitatorii tantum, choro prosequente. Deinde cum socio suo psalmum cantet[8]. [Et si duplex

2. Dum dicitur oracio, cui uoluerit ˣ*Benedicamus*ˣ iniungat; et si duplex festum° fuerit, secundarius ex sua parte iniungat.

Memorias simul ipsi rectores incipiant: ultimum uero *Benedicamus* secundarius semper° ex sua parte iniungat°: [et], si duplex fuerit[x] festum°, uterque.

[a]Sciendum est autem quod ad utrasque uesperas et ad matutinas et ad missam tantum regitur chorus quando[cunque] regendus[b] est[a].

Ad completorium officium principalis rectoris° est iniungere uersiculum et antiphonam super *Nunc dimittis* cui uoluerit.

{In quadragesima autem, antiphona *Media uita* uel *O rex gloriose* reincepta post psalmum *Nunc dimittis*, queratur uersus a rectore si in simplicibus festis a duobus chori pariter, in duplicibus a duobus rectoribus principalibus.}[c]

3. Ad matutinas officium principalis rectoris [est], in primis inuitatorium a cantore querere et cantum psalmi *Venite*: deinde cum socio° suoˣ inuitatorium incipiat et psalmum simul cantent.

Postea° principalis rector querat[d] a cantore ymnum et primam anti-

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[1] S similiter and SBD transpose.
[2] SBD transpose.
[3—3] SBD et si duplex fuerit, uterque.
[4] D adds est.
[5] SBD chorus regitur.
[6] SD transpose.
[7] SBD cantum psalmi.
[8—8] SBD incipiat inuitatorium et psalmum simul cantent.
[a—a] C in red.
[b] J sit regendus.
[c] not in JRHSA.
[d] R inquirat.

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festum fuerit, quattuor rectores chori Inuitatorium festis duplicibus percantent totum antequam a choro repetatur]. Postea principalis rector [chori] a cantore querat[1] ymnum et primam antiphonam super psalmum[2]: deinde uersiculos suo loco et primam antiphonam super laudes; et cetera omnia ut supra notatum est ⌜ad uesperas⌝ exequantur[3].

Ad primam principalis rectoris[1] [chori] officium est antiphonam super [psalmum] *Quicunque uult* iniungere et responsorium *Iesu Christe.*

5. Ad missam [uero] officium[1] eiusdem est in primis a cantore officium[1] querere: deinde [cum] socio |suo|intonare[4]†: postea [idem rector cum suo secundario] simul incipiant, ⌞et psalmum intonent, et *Gloria patri* incipiant⌟. Deinde eodem modo *Kyrieleyson*[5] queratur intimatur[6] ⌞et⌟ incipiatur: deinde [gradale] sequencia [et] offerenda [et] *Sanctus* [et] *Agnus* [*dei*] et communio predicto modo querantur intimantur[7] et [simul] incipiantur[8].

Preterea in profestis diebus per totam ebdomadam eius⌞dem⌟ [principalis rectoris] officium est ymnum[9] et antiphonam super *Magnificat* querere et iniungere[10].

⌞Ad completorium ut supra.

Ad matutinas Inuitatorium quephonam super psalmos: deinde uersiculum suo loco et primam antiphonam super laudes: et cetera omnia ut supranotatum est ad uesperas sunt exequenda.

Ad primam principalis rectoris[x] officium est° antiphonam super psalmum° *Quicunque uult* iniungere, et responsorium *Iesu Christe* cui uoluerit.

4. Ad missam officium principalis rectoris est a cantore inprimis[a] officium [misse] inquirere[b], deinde socio suo illud intimare: postea illud° simul incipiant[c], et psalmum intonent, et *Gloria patri*° incipiant[d]. Deinde eodem modo *Kyrieleyson*[x] queratur et intimetur[e] et incipiatur: deinde sequencia offerenda[f] *Sanctus* [et] *Agnus* et° communio predicto modo querantur[g] et intimentur et incipientur[h].

Preterea in profestis diebus per totam ebdomadam eiusdem est officium ad uesperas uersiculum et antiphonam super *Magnificat* querere et iniungere et *Benedicamus* iniungere.

{Ad completorium ut supra.}[i]

Ad matutinas in profestis diebus

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[1] SBD transpose.
[2] D psalmos.
[3] SBD exequatur.
[4] SBD illud intimare.
[5] BD transpose.
[6] SDB intimetur.
[7] SBD intimentur.
[8] B incipientur.
[9] SBD ad uesperas uersiculum.
[10] SBD add ⌞et, *Benedicamus* iniungere.

[a] R in principio.
[b] RH querere.
[c] JR incipient.
[d] SJR incipient.
[e] S intimatur.
[f] J offertorium.
[g] R querentur.
[h] SJR incipiantur.
[i] not in H.

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rere et cantare et ymnum[1] et antiphonam super psalmum[2] querere et iniungere⌋ [et] [*Benedicamus* iniungere][3]. [Et] ad primam responsorium [*Iesu Christe*] iniungere.

6. In duplicibus autem festis semper[4] rectores totum Inuitatorium cantent antequam a choro repetatur. [Deinde] principalis rector et suus collateralis simul [5]ymnum incipiant et psalmos usque ad metrum intonent[5]: et secundarius cum suo collaterali ex sua parte eodem modo se gerant. ⌊Preterea ipsi collaterales uersiculos⌋ et *Benedicamus* [*domino*] iniungant.

⌊Ad primam |principalis| collateralis ex sua parte[6] responsorium [*Iesu Christe*] iniungat.⌋

7. Ad missam ⌊uero⌋ principalis rector *Gloria in excelsis* a cantore querat et sacerdoti iniungat. Cetera autem omnia sicut in simplicibus[7] festis, [8]de quibus ut supradictum est[8], exequantur.

Preterea sciendum [est[9]] quod si aliquis rector chori in simplicibus festis in tabula scribitur ad cantandum solus, capam sericam ⌊non⌋ deponat ⌊interim⌋[10]: si autem cum

[1] SB uersiculos.
[2] D adds *Benedictus*, SB substitute it.
[3] D omits from Ad completorium to here.
[4] SBD omnes simul.
[5]–[5] SBD psalmos intonent et ymnos incipiant.
[6] SB ex parte chori. [7] D duplicibus.
[8]–[8] SBD de duobus dictum est.
[9] D transpoſes. [10] SB transpose.

inuitatorium querere et cantare[a]; et° uersiculum et antiphonam super *Benedictus* querere et iniungere [et *Benedicamus* iniungere][b].

Ad primam, responsorium *Iesu Christe* iniungere.

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18. [ITEM] DE OFFICIIS[c] RECTORUM [CHORI] IN FESTIS[x] DUPPLICIBUS.

1. In festis duplicibus omnes quatuor rectores simul totum inuitatorium cantent antequam a choro repetatur, et totum psalmum *Uenite* simul cantent. Deinde principalis rector et suus collateralis simul ymnos incipiant et psalmos intonent et secundarius cum suo collaterali ex sua parte eodem modo se gerant[d]. Preterea ipsi collaterali[e] uersiculos et *Benedicamus* iniungant.

Ad primam uero° collateralis rector° ex parte chori responsorium *Iesu Christe* iniungat.

2. Ad missam uero principalis rector *Gloria in excelsis* a cantore querat et sacerdoti iniungat. Cetera autem° omnia sicut in simplicibus festis de duobus dictum est exequantur.

Preterea sciendum est quod si aliquis rector chori in simplicibus festis[f] in tabula scribitur ad cantandum solus, capam sericam interim non deponat. Si autem cum [alio]

[a] JH iniungere, R cantare et querere.
[b] from HS.
[c] SH OFFICIO.
[d] J gerent. [e] SHJR collaterales.
[f] R in simplici festo.

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alio cantauerit in habitu ⌞se⌟[1] illi conformet[2]. Preterea si ad legendum scribitur in tabula, habitum legendi[3] extra chorum assumat.

cantauerit in habitu se illi conformet. Preterea si ad legendum scribitur in tabula habitum extra chorum assumat.

p. 29.

XXIV. (24) QUOD QUILIBET CLERICUS SUB CAPA UTATUR SUPERPELLICEO.

Generaliter ⌜eciam⌝ obseruari debet, quod tam rector chori quam quisque[4] alius sub capa serica utatur superpelliceo.

(pp. 25, 26)

Preterea officio[5] rectoris chori est annexum, ne pueri inordinate se gerant in choro, et ne chorum exeant nisi licencia[6].

Tenentur eciam[7] pueri interesse uesperis, completorio, [et] prime hore diei et misse. Vigiliis quoque mortuorum, quociescunque fuerit corpus presens[8], et in trigintalibus et in anniuersariis. Ad completorium non tenentur esse pueri, [nisi hii] qui in tabula scribuntur, [nec ad matutinas][9].

In aduentu uero [domini] et a septuagesima usque ad quadragesimam puer ebdomadarius responsoriorum[10] tenetur interesse tercie et sexte hore diei, ad antiphonas incipiendas et responsoria cantanda, quando de temporali agitur.

In quadragesima[11] tenetur idem interesse omnibus horis diei ad hoc idem faciendum.

[1] S transposes.
[2] H has confirmet ł.
[3] SB legentium.
[4] SBD quilibet.
[5] D officium.
[6] SBD add providere, B reads licenter.
[7] SBD autem.
[8] SBD fuerint corpore presente.
[9] S has Ad matutinas interesse non tenentur pueri nisi hii qui in tabula scribuntur.
[10] SB responsorii.
[11] SBD add uero.

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XXV. (31) DE TABULE DISPOSICIONE[1] DOMINICALIS.

Tabula [dominicalis] ita disponi debet: in primis scribi debent rectores chori, canonici scilicet secundum ordinem quo scripti sunt in matricula ecclesie; bini et bini per quindecim dies ad lecciones legendas et responsoria cantanda scribantur clerici in tabula pro disposicione ipsius cantoris. Deinde scribatur puer[2] lecturus in capitulo per ebdomadam: deinde qui [ad] candelabra, quis thuribula[3], quis aquam, [4]quis crucem. Ad missam duo pueri qui ad[4] gradale [et] de[5]† duo de superiore ⌞gradu |qui ad⌋ *Alleluya*: ita tamen quod pueri minores scribantur ad candelabra et[6] aquam, maiores ad legendum in capitulo, et ad thuribula[3], et [7]ad crucem acoliti[7]. Ad missam uero cantandam et ad epistolam et[8] euangelium legendum scribi debent canonici tantum eo[dem] ordine quo scribuntur in matricula ad illa officia exequenda. Et hec tabule disposicio locum habet in omnibus dominicis diebus [et in festis nouem leccionum] ⌜simplicibus⌝ per ⌜totum⌝ annum ⌞extra octauas⌟.

XXVI. (32) DE TABULA IN DOMINICA PALMARUM.

In dominica ⌜⌞tamen⌟⌝ palmarum quedam predictis adiciuntur, scilicet qui[9] duo de secunda forma deferant

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[1] SD transpose. [2] D ipse.
[3] SDB thuribulum.
[4—4] SD quis acolitus ad missam, qui duo pueri ad. B quis acolitus. Ad...
[5] SDB qui. [6] SD insert ad.
[7—7] D acolitum, SB ad acolitum.
[8] SD insert ad. [9] D quo.

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reliquias ad processionem: qui tres ad *En rex uenit* de eadem forma[1]: qui septem pueri ad *Gloria laus*: qui tres sacerdotes ad [uersum] *Unus autem* [post antiphonam *Collegerunt*] scribantur [in tabula].

XXVII. (25) DE MODO EXEQUENDI OFFICIUM IN PRIMIS UESPERIS PRIME DOMINICE[2] ADUENTUS [DOMINI].

1. Dominica prima in aduentu [domini], ad uesperas, pulsato[3] classico, excellencior [persona uel] sacerdos, qui presens fuerit, dicta oracione dominica, officium exequatur.

Antiphona super psalmum[4] [*Benedictus*] incipiatur in secunda forma a primo clerico illius gradus; qui, dum incipit, ad chorum stet conuersus. In fine autem primi uersus psalmi ad altare se inclinet. Hoc eciam per totum annum[5] ⌜generaliter⌝ obseruetur in conuersione et inclinacione, a cuiuscunque gradus clerico antiphona[3] incipiatur. ⌜Secunda uero antiphona[5]⌝ a suo pari ex opposito[6] incipiatur: cetere |antiphone[7]| sequentes[8] hinc inde discurrant. Hic ordo obseruetur in omnibus sabbatis per totum annum super hiis antiphonis incipiendis.

(p. 15.)

40. DE MODO EXEQUENDI OFFICIUM IN FESTIS SIMPLICIBUS[x] NOUEM LECCIONUM {ET IN DIEBUS DOMINICIS}[a].

1. Omnibus diebus[x] dominicis et in° festis simplicibus cum regimine chori per totum annum ad primas uesperas,

[Antiphone uel] antiphona super psalmos [b]a primo clerico de[b] secunda forma incipiatur.

(p. 111.)

{Si fuerint plures antiphone, tunc secunda a suo pari ex opposito incipiatur: sequentes antiphone hinc inde in eodem gradu discurrant.

Chorum intrare possunt clerici ad° secundas° uesperas° usque ad tercium uel ad quintum uersum primi psalmi, et ad completorium similiter, hii qui scilicet uesperis

[1] SDB transpose. [2] B in prima dominica. [a] not in J. [b–b] SRJ in.
[3] D incipitur antiphona, a suo...
[4] SDB psalmos. [5] SB transpose.
[6] D adds altera. [7] SD uero.
[8] SDB add per ordinem.

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interfuerint precedentibus: alias autem ad completorium uel ad uigilias mortuorum intrare nullo modo possunt nisi in quadragesima ut supradictum est.

Decano uero chorum uel capitulum intranti uel transitum ibi facienti clerici omnes tenentur assurgere: nullusque clericorum uel aliorum canonicorum ecclesie preter eius licenciam sibi minuat uel a ciuitate redeat per unam noctem ex sciencia moram facturus foris.}[a]

(p. 8.)

(p. 112.)

Post tercium[1] psalmum tres[2], accepta licencia a rectoribus [chori], egrediantur ut se induant, duo ad deferendos cereos, tercius ad thuribulum.

Sacerdos uero in capitulum[3] dicendo nec stallum nec habitum mutet, sed dicendo ad altare ⌞se⌟ uertat: et hoc semper obseruetur.

2. Ad has uesperas duo clerici de superiore gradu in capis sericis responsorium ad gradum chori cantent[4]: eodem modo cantetur responsorium ad uesperas in sabbatis ante passionem et ⌞ante⌟ dominica⌞m⌟ palmarum: in ceteris autem sabbatis per totum annum, quando de temporali agitur, | et responsorium cantetur[5] | a duobus de secunda forma, in capis sericis cantetur.

2. Responsoria a duobus clericis de secunda forma in capis sericis ad gradum chori cantentur[b].

Omnes uersiculi ad utrasque uesperas et ad matutinas a singulis pueris dicuntur, loco nec habitu mutato, ex parte chori principalis[c], ita quod° uersiculus[x] in secundo nocturno dicitur[x] ex alia° parte chori similiter a puero.

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[1] SDB add uero.
[2] SDB add pueri.
[3] SDB capitulo.
[4] SDB transpose.
[5] SD cantatur.
[a] not in SARJ.
[b] S Responsorium...cantetur.
[c] R principali.

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3. In penultimo uersu ymni exeat sacerdos ad cappam sericam assumendam.

Dicto uero ymno, unus puer ex parte chori dicat uersiculum, loco nec habitu mutato, ad altare conuersus. Idem modus seruetur a quolibet puero, quandocunque solus dicit uersiculum uel *Benedicamus*.

4. Interim autem ceroferarii introeant[1], et, acceptis candelabris, ueniant obuiam[2] sacerdoti ad gradum presbiterii. Deinde sacerdos ponat thus in thuribulo[3] benedicendo[1], et procedat ad altare, et, facta genufleccione ante altare, illud[4] incenset, primo in medio, deinde ⌊in⌋ dextera parte, postea[5] in sinistra; exinde ymaginem beate marie[6], ⌜et⌝ postea archam in quo[7]† continentur reliquie: deinde thurificando altare circu⌞m⌟eat: hoc peracto ⌜sacerdos⌝ ⌊accedat⌋ ad extremum gradum ante altare, ⌊et⌋ ad altare[8] se inclinet: et, precedentibus ceroferariis et thuribulo, in stallo[9] huic officio deputato se recipiat.

3. In penultimo uersu ymni exeat sacerdos in uestibulum[a] ad capam sericam sumendam. (p. 113.)

(p. 114.)

XXVIII. (26) DE CHORI THURIFICACIONE.

1. Deinde puer ipsum sacerdotem ibidem [in stallo suo] incenset: postea rectores chori incipiens a principali: deinde superiorem gradum ex parte Decani, incipiens ab ipso decano: postea superiorem gradum ex parte cantoris eodem (p. 116.)

---

[1] SDB transpose.
[2] B transposes.
[3] SDB turribulum.
[4] SDB incenset altare.
[5] SD post.
[6] SDB uirginis.
[7] SDB qua.
[8] SD transpose.
[9] S transposes.
[a] R ad uestibulum.

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ordine: exinde secundas formas et primas |formas| secundum ordinem[1]: ita ut puer ipse singulos[2] incensando illos[3]† inclinet: hec autem fiant dum antiphona super *Magnificat* incipiatur[4], et psalmus psallitur.

2. Antiphona uero [super *Magnificat* et super *Nunc dimittis* et *Benedictus*] in superiore gradu incipiatur[5].

Dum autem[6a] antiphona canitur post *Magnificat*, sacerdos ad gradum [chori] accedat, et puer ebdomadarius leccionis in superpelliceo[6] deferat[7] librum[8] [ad dicendam oracionem], ceroferariis [autem] eidem sacerdoti assistentibus.

Finita oracione unus puer[9] [ex parte chori] dicat ⌈primum⌋ *Benedicamus*[10]: secundum *Benedicamus* post memorias dicat aliquis[11] puer ex opposito, eodem modo [loco nec habitu mutato].

4. Antiphona super *Magnificat* in superiore gradu inchoatur[a]: et hoc generaliter sit[b] per totum annum, quod qualibet antiphona super *Magnificat* et *Nunc dimittis* et *Benedictus* in superiore gradu [semper] incipia[n]tur.

(p. 117.)

Primum *Benedicamus* ab uno solo puero ex parte chori dicitur, loco nec habitu mutato, sed ad altare conuerso: secundum uero *Benedicamus*, si habeatur, dicitur ex alia parte chori supradicto modo, scilicet a puero in choro et non [a] ceroferario[c]. Et si forte non assistunt[d] pueri in choro, tunc dicuntur [singuli] uersiculi [et *Benedicamus*] a singulis clericis de secunda forma supradicto modo.

Hiis ita[que] peractis redeat[e] sacerdos ad uestibulum ad capam sericam° exuendam, ceroferariis pre-

---

[1] SDB simili ordine.
[2] S singulos incensato, D singulas.
[3] SDB illis.
[4] SDB incipitur.
[5] SDB add Et hoc generale sit per totum annum quod (D ut) quelibet (DB qualibet) antiphona super *Magnificat* [et] *Nunc dimittis* et *Benedictus* in superiori gradu ‹semper› incipiatur. [6a] SBD uero.
[6] SDB transpose.
[7] SDB add ei.
[8] S libellum.
[9] SDB puer quidam.
[10] SDB add *Domino*.
[11] SDB alius.

[a] SRJ incipiatur.
[b] S fit.
[c] J ceroferariis.
[d] J assint.
[e] SJ recedat.

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cedentibus, rectoribus uero chori subsequentibus.

Deinde statim post *Deo gracias* incipiantur[a] de sancta maria, quando in choro dicuntur, a quodam sacerdote ex parte [chori] ebdomadarii.

Hic ordo [scilicet a secundo *Benedicamus* usque hic,][b] seruetur tam ad uesperas quam ad matutinas quando[cunque] chorus regitur per totum annum, nisi in festis dupplicibus tantum.

XXIX. (27) DE MODO EXEQUENDI OFFICIUM COMPLETORII[1].

Ad completorium antiphonam super psalmos incipiat primus de secunda forma: psalmum[2] aliquis intonet de superiore gradu.

[Ad completorium, ad primam, terciam, sextam et ad nonam chorus non regitur.

Finita antiphona super psalmos ad completorium, quidam de superiore gradu ex parte chori incipiat ynnum.]

Quidam puer dicat uersiculum: et hec omnia fiant iuxta [ordinem et] disposicionem ipsius cantoris[3] ebdomadarii.

[Antiphona super psalmum *Nunc dimittis* cui uoluerit clerico ipse cantor ebdomadarius iniungat.]

(p. 50.)

5. Ad utrumque[c] completorium antiphonam super psalmos [d]incipiat primus clericus de secunda forma: psalmum intonet alius de superiore gradu[d].

Uersiculus, scilicet *Custodi nos*, ab uno solo puero dicitur[x] ex parte chori, loco nec habitu mutato.

Antiphona [uero] super [psalmum] *Nunc dimittis* in superiore gradu inchoetur[e].

{Episcopus si assit uel excellencior persona sacerdos dicat *Confiteor* et *Misereatur* et *Absolucionem* tam ad primam quam ad completorium

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[1] SDB DE COMPLETORIO SEQUENTE.
[2] H omits psalmum, S Psalmum intonet aliquis.
[3] SDB rectoris.

[a] SRJ add uespere.
[b] from S. [c] J ultimum.
[d—d] SARJ in secunda forma incipiatur.
[e] J incipiatur.

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per totum annum quando *Confiteor* dicitur.}[a]

XXX. (28) DE MODO EXEQUENDI OFFICIUM MATUTINARUM PRIME DOMINICE ADUENTUS[1].

1. Eodem[2] die ad matutinas, [finito inuitatorio et ymno] primam antiphonam super psalmos[3] incipiat unus[4] de prima forma; secunda uero antiphona a suo pari ex opposito incipiatur; tercia uero a tercio sibi opposito, quarta [antiphona] a subdiacono uel aliquo alio inferiore in secunda forma; quinta [antiphona] a diacono in secunda forma; sexta [antiphona] in superiore gradu a quouis pro uoluntate ipsius rectoris. ⌞Septima [antiphona] ab alio eiusdem gradus clerico;⌟ eodem modo octaua et nona [antiphone] per ordinem [discurrunt].

Singuli [uero] uersus[5] ad matutinas a singulis pueris hinc inde dicantur.

2. Post inchoacionem tercie antiphone puer quidam[6] librum[7] ad locum legendi in habitu legencium deferat, qui et ipse primam leccionem legat, habitu non mutato. Secunda

6. [b]Ad matutinas primam antiphonam super psalmos incipiat primus de prima forma: secunda a suo pari ex oppositio incipiatur de eadem forma: tercia uero a tercio sibi opposito in eodem gradu: quarta a subdiacono uel ab aliquo alio inferiore in secunda forma: quinta a diacono in secunda forma: sexta in superiore gradu a quouis pro uoluntate ipsius cantoris: septima octaua nona in eodem per ordinem discurrant ascendendo gradatim.

7. Post inchoacionem tercie antiphone quidam puer librum cum lumine ad pulpitum in habitu ad legendum deferat, scilicet semper in capa nigra nisi in festis dupplicibus;

[1] SB DE MATUTINIS (D AD MATUTINAS) EIUSDEM DOMINICE.
[2] SDB Eadem. [3] S psalmum
[4] SDB primus. [5] SDB uersiculi.
[6] S quidem and D corrected from quidam, l.h.
[7] D transposes.

[a] not in SARJ.
[b—b] SARJ Ad matutinas tres prime antiphone a singulis pueris hinc inde incipiantur: {quarta et quinta a clericis de secunda forma incipiantur:} sexta et sic deinceps in superiore gradu discurrant ascendendo gradatim.
Tres prime lecciones a pueris legantur, ita quod prima et tercia a pueris ex parte chori legantur, secunda uero a puero ex alia parte: et sic de singulis leccionibus seruetur ordo {scilicet ut una leccio ab aliquo clerico ab una parte chori et alia ex alia parte legatur:} quod per totum annum obseruetur nisi in festis maioribus duplicibus scilicet in tercio nocturno tantum et in die omnium sanctorum in primo nocturno [tantum]. Quarta et quinta leccio a clericis de secunda forma; sexta et sic deinceps a clericis de superiore gradu ascendendo gradatim legantur.

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et tercia [lecciones] similiter a duobus pueris hinc inde legantur. Quarta a subdiacono de secunda forma uel inferiore clerico. Quinta a diacono in[1] secunda forma; sexta [leccio] a quouis in superiore gradu. Septima a diacono superioris gradus. [2]Octaua et nona [leccio] a diacono uel presbitero de superiore gradu. [Ita lecciones discurrant in ceteris dominicis et in festis cum regimine chori simplicibus nouem leccionum, ut diaconus de superiore gradu septimam leccionem legat.]

3. [Dominica prima aduentus] tres pueri in superpelliceis ad gradum [chori] incipiant primum responsorium[3]: [Puer] ⌊autem⌋ ebdomadarius solus[3] primum uersum [cantet]; secundus secundum [uersum]: tercius tercium ⌊uersum⌋; [4]cantet unusquisque per se: deinde idem pueri *Gloria patri* simul cantent[4] et simul responsorium incipiant[5]. Cetera [uero] responsoria a singulis clericis iuxta ordinem lectorum cantentur[6], loco nec habitu mutato: ita ut ex alia[7] parte chori in eodem gradu singule lecciones cum suis responsoriis dicantur.

[Sed hoc eciam obseruetur semper per totum annum quod is, qui leccionem legat, uersum responsorii sequentis minime cantet, et is uel hii qui responsorium inchoent uersum eiusdem responsorii cantent.

tunc in superpelliceo ferat; qui et ipse primam leccionem legat, habitu non mutato: secunda et tercia similiter a duobus pueris hinc inde legantur: quarta a subdiacono de secunda forma uel ab aliquo inferiore de eodem gradu: quinta a diacono de secunda forma: sexta a quouis in superiore gradu.

Septima a diacono superioris gradus: octaua et nona a diacono uel presbitero in superiore gradu[b].

8. Omnia responsoria a singulis clericis iuxta ordinem lectorum cantentur, loco nec habitu mutato:

ita quod ex eadem parte chori in eodem gradu singule lecciones cum suis responsoriis cantentur[a]:

{[et] omnes lecciones in pulpito legantur habitu non mutato.}[c]

---

[1] SD de.
[2] D adds et.
[3] SDB transpose.
[4]–[4] SDB singuli per se cantent: deinde tres [simul] *Gloria patri* ⌊simul⌋ cantent.
[5] SDB reincipiant.
[6] D adds nec.
[7] SBD ut ⌊ex⌋ eadem.
[a] SRJ dicantur.
[b] See last page.
[c] not in S.

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Notandum est quod hac die dominica et omnibus dominicis diebus simplicibus, et festis cum regimine chori, et octauis et infra octauas cum regimine chori per totum annum ad gradum chori ultimum responsorium a duobus de superiore gradu cantetur.

In die cene et in duabus diebus sequentibus nonum responsorium ab uno solo clerico de secunda forma cantetur.

Hac in die dominica uersiculum ante laudes sacerdos dicat ad altare conuersus.]

4. In laudibus prima antiphona ab aliquo in secunda forma incipiatur[1] iuxta uoluntatem ipsius regentis chorum: secunda [antiphona] ex[2] suo pari ex[3] opposito in eadem forma. Cetere [antiphone] eodem modo per ordinem in eadem forma [discurrant][4]: cetera omnia, ut ad primas uesperas[5] prenotatum est, sunt exequenda.

5. Eadem die dominica ad primam, antiphona super psalmos incipiatur a primo clerico in secunda forma: antiphona super [psalmum] *Quicunque uult* ab aliquo in superiore gradu incipiatur, sicut fit in omni festo per annum quando chorus regitur. Hac die et omni die per annum preterquam in festis duplicibus[6], responsorium *Iesu*

9. [a]Ad laudes prima antiphona incipiatur ab aliquo de secunda forma ex parte chori iuxta uoluntatem ipsius chorum regentis: secunda antiphona a suo pari ex opposito in eadem forma dicitur: cetere uero antiphone per ordinem eodem modo in eadem forma dicuntur[a].

Antiphona uero° super *Benedictus* in superiore gradu incipiatur[b].

10. Ad primam antiphona super psalmos {a primo clerico}[c] in secunda forma incipiatur: et° antiphona super psalmum° *Quicunque uult* in superiore gradu [incipiatur][d], {sicut fit in omni festo per annum quando chorus regitur}[c].

Responsorium *Iesu christe* ab

---

[1] SDB transpose.
[2] D a, SB autem a.
[3] D et.
[4] SBD uersiculum ante laudes ipse sacerdos dicat.
[5] H omits.
[6] B transposes.

[a-a] SARJ Ad laudes omnes antiphone in secunda forma discurrant.
[b] SRJ inchoetur.
[c] not in SARJ.
[d] R dicitur.

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christe dicatur a quodam puero ex parte chori pro uoluntate ipsius rectoris, loco nec habitu mutato. In festis[1] duplicibus ⌊idem⌋ responsorium dicatur a quouis in secunda forma [loco nec habitu mutato], et ab eodem dicatur[2] uersiculus [*Exurge domine*].

[In passione domini et abhinc usque ad cenam domini responsorium *Iesu christe* non dicitur, nisi in annunciacione dominica, quando infra passionem hoc festum euenerit et celebretur.

In passione domini hic uersiculus sequens ita dicitur, *Exurge domine adiuua nos.*][3]

Deinde[4] dicuntur[5] preces [6]solito modo usque uersum *Qui replet in bonis*[6].

uno solo puero dicitur[c], loco nec habitu mutato, ex parte chori: quod per totum annum obseruetur quando responsorium *Iesu christe* dicitur, nisi in[c] festis dupplicibus tantum: tunc enim dicitur ab uno solo clerico de secunda forma, loco nec habitu mutato, ut supradictum est.

XXXI. (29) EPISCOPUS STATIM DICAT *CONFITEOR* IN CHORO[7].

Episcopus, si assit, uel excellencior canonicus sacerdos[8] tam ad primam quam ad completorium [*Confiteor* dicat] per totum annum, quando *Confiteor*[9] dicitur. Finita oracione in choro cum *Dominus uobiscum* et *Benedicamus domino*, eant clerici processionaliter in capitulo[10]. (p. 46.)

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[1] SBD add uero.
[2] SD uersus 'et uersiculus'.
[3] For the musical notation see Appendix.
[4] SDB add in choro. [5] SB dicantur.
[6–6] SDB cum oracione [dominica] (B usque) *Preciosa est* post uersiculum *Qui replet in bonis* ⌊*desiderium tuum*⌋.
[7] SBD QUE PERSONA DICIT CONFITEOR [IN CHORO].
[8] SBD add dicat *Confiteor*.
[9] SBD transpose. [10] SBD capitulum.

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XXXII. (30) DE ORDINATIONE CLERICORUM IN CAPITULO.

1. Sedeant[1] autem clerici[2] in capitulo hoc ordine: proximus[3] episcopo a dextris sede[a]t decanus, deinde[4] Cancellarius, deinde Archidiaconus dorcestrie[5], deinde[6] Archidiaconus wiltesyrie deinde subdecanus: a sinistris episcopi[7] Cantor, Thesaurarius, Archidiaconus Berkesyrie, deinde[8] Archidiaconus wiltesyrie [deinde] Succentor: proximi autem ipsis[9] personis[10] sedeant[11] canonici presbiteri: deinde canonici diaconi, subdiaconi hinc inde: deinde[12] uicarii presbiteri, postea ceteri de superiore gradu uicarii[13]: deinde canonici de secunda forma, deinde diaconi, subdiaconi, minorum ordinum clerici de eadem[14] forma: pueri uero, siue fuerint[15] canonici siue non, stent ante alios in area ex utraque parte pupplici[16]†, suo ordine dispositi.

2. In primis puer quidam ⌞leccionem⌟ legat[17] ⌞de⌟ martilogio sine *Jube domine*[18] et sine *Tu autem*[19], in superpelliceo: finita leccione, obitus, si qui fuerint, pronunciet. Sacerdos uero stans post lectorem, si qui pronuncientur obitus, respondeat *Anime eorum et anime omnium fidelium*[20] *defunctorum per dei*[21] *misericordiam in pace*[21] *requiescant*: [chorus respondeat[19]⌟ *Amen*] Deinde [sacerdos] dicat *Preciosa est in conspectu* (p. 18.)

[1] SBD sedent.
[2] SB transpose.
[3] D Primus.
[4] SD dehinc.
[5] D Dorset, S Dorsete, B Dorsetie.
[6] SBD dehinc.
[7] SBD autem.
[8] SBD alius.
[9] D ipsius.
[10] B transposes.
[11] SDB sedent.
[12] D Inde.
[13] D transposes.
[14] D secunda.
[15] D sint.
[16] SBD pulpiti.
[17] S transposes.
[18] D adds *benedicere*.
[19] SD add *domine*.
[20] DB transpose.
[21] SDB transpose.

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domini et cetera que ad illam[1] horam pertinent: quibus finitis, puer lector aliam leccionem cum *Jube domine* incipiat, et[2] cum *Tu autem*[3] finiat: sacerdos autem facta benediccione ad leccionem in loco[4] suo se recipiat: puer uero, finita leccione, a pulpito descendat et tabulam legat.

XXXIII. (67) DE MODO BENEDICENDI [SALEM ET] AQUAM[5] DOMINICA [PRIMA] ADUENTUS[6] [DOMINI] ET ALIIS DOMINICIS [PER ANNUM].

Dominica prima in aduentu [domini], peractis hiis, qui ad capitulum pertinent, sacerdos ebdomadarius cum diacono et subdiacono textum deferente et puero deferente thuribulum et ceroferariis et acolito crucem [de]ferente, omnibus albis indutis, et ad altare in medio presbiterii conuersis, in capa serica ad gradum chori aquam benedictam[7] faciat: et puer, qui ad aquam scribitur in tabula, in superpelliceo [8]sacerdoti subministret[8], |tenendo| salem[9] benedicendum[10] et aquam benedictam gestando[11]: puer uero ebdomadarius leccionis ad matutinas sacerdoti in libro tenendo in superpelliceo ministret.

[Hoc autem generale sit omnibus dominicis per annum, post capitulum fiat benediccio salis et aque hoc modo

---

[1] D aliam. [2] SBD add eandem.
[3] SBD add *Domine*. [4] DB transpose.
[5] D adds IN here and SBD add it below.
[6] SBD IN ADUENTU. [7] SBD transpose.
[8]—[8] SBD ei: D subministrat. [9] SBD sal.
[10] SB dum benedicitur.
[11] D sal et aquam quam benedicit.

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Exorcizo te, creatura salis et terminetur cum *Per eum qui uenturus est*: et sic omnis exorcismus finiatur. Si fuerit duplex festum, extra chorum fiat benediccio salis et aque ante aliquod altare, et tercia dicta aspergatur. In aliis uero dominicis in choro benedicatur, et ante terciam spargatur, nisi in dominica palmarum; tunc uero fiat sicut in festis duplicibus: tercia cantata spargitur aqua: dum spargitur aqua antiphona *Asperges me* cantatur.]

XXXIV. (68) DE ASPERSIONE AQUE ⌜BENEDICTE⌝.

Peracta benediccione [salis et aque], sacerdos ipse accedat ad principale altare et ipsum circumquaque aspergat: [et hoc generale fit per totum annum. In incepcione aspersionis aque benedicte antiphona *Asperges me*: in paschali tempore antiphona *Uidi aquam*: cantor incipiat antiphonas et uersus psalmi intonat solus, et post unumquemque uersum solus cantor incipiat predictam antiphonam. Finito uersu *Gloria patri*, idem cantor solus dicat *Lauabis me*: in paschali tempore post eundem uersum cantor solus dicat *Et omnes ad.* Postquam principale altare spargatur, idem sacerdos] [1]aspergat[1] ministros sic ordinatos, incipiendo ab acolito: deinde ad gradum chori rediens, ibidem clericos[2] singulos ad

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1—1 SBD In redeundo inprimis aspergat.
2 SBD transpose.

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se accedentes aspergat, incipiens a maioribus. Episcopus tamen si presens fuerit, ad eum aspersio clericorum pertinet. Post aspersionem clericorum laicos in presbiterio hinc inde stantes[1] aspergat. Peracta aspersione [aque benedicte] redeat sacerdos ad gradum chori et ibi [2]oracionem cum uersiculo dicat[2].

XXXV. (49) DE MODO EXEQUENDI [3]OFFICIUM TERCIE HORE PRIME DOMINICE ADUENTUS[3] DOMINI.

1. Prima[4] dominica [aduentus domini] ad terciam principalis rector chori ebdomadarius[5] ymnum incipiat uel incipi faciat ab aliquo de superiore gradu: antiphona super psalmos incipiatur a secundo clerico de secunda forma ex parte chori, et ita cetere antiphone ad ceteras horas discurrant per ordinem[6]. Psalmum [idem rector chori] intonet uel intonare[7] faciat ab aliquo de superiore gradu[8]. Nulla enim ymni uel psalmi debet[9] incepcio uel intonacio fieri ulla[10] ⌞die⌟ per annum nisi in superiore gradu, quando chorus non regitur. Responsorium ⌞dicatur⌟ [ad illam horam] in secunda forma a clerico[9] proximo illi, qui antiphonam incepit. Capitulum et collectam dicat sacerdos, loco nec habitu mutato [ad altare conuersus].

Similis modus et ordo seruetur in ceteris horis dicendis.

11. Ad terciam et ad [omnes] alias horas omnia fiant sicut in festis[a] quando[b] inuitatorium a tribus cantatur.

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1 D adds sacerdos.
2–2 D cum oratione uersiculum dicat.
3–3 SBD HORAS DIEI IN PRIMA DOMINICA [IN] ADUENTU,S, DOMINI.
4 SBD Predicta die.
5 D ebdomadarii.
6 SBD transpose.
7 SBD intonari.
8 SBD add predictus rector chori.
9 D transposes.
10 S ullo.
a J festo.
b S in quibus.

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2. Eadem die ad secundas uesperas [prima] ⌊antiphona⌋ super psalmos incipiatur a primo clerico subdiacono [de secunda forma]: secunda antiphona a suo pari ex opposito incipiatur: [1]cetere antiphone[1] simili modo [hinc inde] per ordinem discurrant. Hic ordo seruetur[2] in omnibus dominicis diebus per annum super hiis antiphonis incipiendis. Responsorium ab aliquo de secunda forma cantetur iuxta uoluntatem ipsius regentis chorum[3], loco nec habitu[4] mutato. Hoc eodem modo cantetur responsorium omni die dominica [ad secundas uesperas per annum], quando de temporali agitur et responsorium habeatur[5], excepta dominica palmarum: tunc enim responsorium[6] [ad secundas uesperas] ab aliquo in[7] superiore gradu [loco nec habitu mutato] cantetur[8]. Sciendum [est] autem quod solummodo in aduentu et in quadragesima dicitur responsorium diebus dominicis ad secundas uesperas.

Completorium non mutatur.

12. Ad secundas uesperas omnia fiant sicut ad primas uesperas preter responsorium.

Preterea omnibus dominicis per aduentum et per totam quadragesimam dicitur responsorium ad secundas uesperas ab uno solo clerico de secunda forma, loco nec habitu mutato, ex parte chori.

In dominica tamen° [in ramis] palmarum [tantum] dicitur responsorium ad secundas uesperas ab uno solo clerico de superiore gradu ex parte chori, loco nec habitu mutato.

XXXVI. (50) ADAPTACIO[8] SERUICII PRIME DOMINICE ADUENTUS ET ALIARUM DOMINICARUM PER ANNUM.

1. Sicut prima[9] dominica [aduentus] ita singulis dominicis diebus[10] expletur seruicium per annum,

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[1]—[1] D ceteri autem.
[2] DB obseruetur. [3] S rectoris, D adds nec.
[4] B nec habitu nec loco.
[5] SBD habetur.
[6] SBD transpose (B cantatur). [7] SBD de.
[8] SBD ADAPTACIO (D DE APTACIONE) SERUICII DIEI DOMINICE PRIME IN ADUENTU IN ALIIS ⌊DOMINICIS⌋ PER ANNUM.
[9] SBD [in] hac die. [10] B transposes.

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quando de temporali agitur: excepto quod non qualibet die dominica dicitur responsorium ad uesperas; et excepto quod in quadragesima in dominicis ⌈diebus⌉ dicitur responsorium[1] ad utrumque completorium ab aliquo de secunda forma pro arbitrio rectoris ebdomadarii; et excepto quod per quatuor extremas dominicas quadragesime dicuntur tres uersus post[2] antiphonam super [psalmum] *Nunc dimittis* ad utrumque completorium in sabbatis[3] in superiore gradu, in dominicis in secunda forma: in dominica[4] palmarum in superiore gradu dicuntur. Similiter in quolibet festo nouem leccionum tres uersus post antiphonam super [psalmum] *Nunc dimittis* per quatuor extremas [5]dominicas† quadragesime[5] ad utrumque completorium dicuntur modo predicto, excepta annunciacione dominica: tunc enim ad utrumque completorium ⌊in superiore gradu⌋ uersus dicantur[6].

2. ⌊Et⌋ excepto quod in dominicis [diebus] passionis domini una sola antiphona super psalmos dicitur[7] in singulis nocturnis [ad matutinas],

13. Item per totam quadragesimam ad completorium dicitur responsorium in sabbatis et in dominicis [diebus] et° in festis nouem leccionum ab uno solo clerico de secunda forma, loco nec habitu mutato, ex parte chori. Preterea [notandum quod] per quatuor extremas ebdomadas quadragesime dicuntur tres uersus post antiphonam super *Nunc dimittis*, scilicet° in dominicis et in festis nouem leccionum ad utrumque completorium, {in sabbatis et ad primum completorium}[a] in festis sanctorum in superiore gradu dicuntur°; in dominicis uero [diebus] et° ad secundum° completorium [et] in festis sanctorum in secunda forma[b] dicuntur°: in dominica tamen palmarum et in festis dupplicibus predicto tempore contingentibus ad utrumque completorium[c] in superiore gradu dicuntur: ita tamen quod primus semper uersus[x] et tercius dicitur° a singulis clericis ex parte chori; [loco nec habitu mutato dicuntur;] secundus uero uersus° ex alia parte chori [dicetur], loco nec habitu mutato [dicuntur].

14. Preterea in dominica passionis domini et in ramis palmarum una sola° antiphona dicitur super psalmos; [et] in singulis nocturnis,

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[1] S adds et.
[2] H omits and has super psalmum twice over.
[3] S adds autem. [4] BD add tamen.
[5–5] SBD ebdomadas in quadragesima.
[6] S dicitur, B dicuntur, SBD transpose.
[7] SBD transpose.

[a] R has only et. J has et in sabbatis...
[b] R superiori gradu.
[c] S ad utrasque uesperas!.

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quarum ⌜prima⌝ [antiphona] ⌜incipiatur⌝[1] in prima[2] forma, secunda [antiphona] in secunda forma, tercia [antiphona] in superiore gradu.[3]

3. Similiter [infra octauas pasche et pentecostes] una sola antiphona dicitur[4] super psalmos ad matutinas[5] et [ad laudes] illa [que] incipiatur[6] in superiore gradu[7].

(p. 167.)

4. In octauis tamen pasche [et ultima dominica ante ascensionem domini] quinque antiphone in laudibus[8] dicuntur in superiore gradu; in dominica proxima[9] ante ascensionem[10] in secunda forma [eodem modo dicuntur]. Et exceptis quibusdam [dominicis], que ad tabulam quarum prima in prima forma, secunda in secunda forma, tercia in superiore gradu incipiatur.

[41. DE DOMINICIS PASCHALIS TEMPORIS.][a]

Preterea in dominicis paschalis temporis ad utrasque uesperas non dicitur nisi una sola antiphona super psalmos, et {illa in secunda forma incipitur[b].

Similiter}[c] ad matutinas una sola antiphona super° psalmos° ante lecciones et illa incipitur[d] in superiore gradu.

Prima leccio et[x] primum responsorium a duobus diaconibus[e] de secunda forma dicuntur, habitu[f] non mutato: secunda et tercia lecciones, secundum° et tercium responsorium a clericis de superiore gradu dicuntur, ita tamen quod tercium responsorium a duobus cantetur in superpelliceis ad gradum chori.

In laudibus una sola antiphona super psalmos et illa in secunda forma incipitur[g].

Proxima uero dominica ante ascensionem domini quinque antiphone super laudes in secunda forma discurrant. Cetera omnia ad utrasque uesperas et ad laudes et ad alias horas et ad completorium sicut in aliis dominicis nouem leccionum expleantur.

p. 193.

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[1] DB incipitur. [2] D secunda.
[3] B adds Excepto tempore paschali tunc enim in sabbatis non dicitur nisi una antiphona super psalmos.
[4] H omits. [5] SBD transpose.
[6] SBD incipitur.
[7] SBD add et una sola [antiphona] in laudibus.
[8] B transposes.
[9] SBD et in proxima (D prima) dominica.
[10] SDB add 'eedem' (S has a blank) quinque.

[a] No heading in CSAR. This is from J.
[b] SJ incipiatur in secunda forma.
[c] R omits. [d] S incipiatur.
[e] RJ diaconis. [f] R loco nec habitu.
[g] J incipiatur.

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dominicalem[1] pertinent: et exceptis mediis dominicis post incepcionem historiarum [ab octauis epiphanie usque ad septuagesimam, et a *Deus omnium* usque ad aduentum domini]; [2]una |sola| antiphona [super psalmos] dicitur in laudibus, [3]et excepto tempore paschali; tunc enim in sabbatis [et in mediis dominicis eiusdem temporis ad uesperas et in laudibus] non dicitur nisi una antiphona super psalmos[3].

XXXVII. (69) DE ORDINE PROCESSIONIS [4]DOMINICA PRIMA IN ADUENTU[4].

[5]Dominica prima aduentus domini[5] eat processio hoc ordine: [primo] procedat[6] aqua, deinde ceteri iuxta predictum ordinem[7], deinde pueri et illi de secunda forma iuxta ordinem quo disponuntur in choro: reliqui de superiore gradu eo ordine, quo disponuntur in capitulo, habitu non mutato. Episcopus tamen, si presens fuerit, mitram gerat et baculum: et exeat processio per[8] ostium presbiterii septentrionale, et eat circa presbiterium. Sacerdos in eundo singula altaria aspergat: deinde in australi latere ipsius ecclesie, per fontes [9]ueniat processio et procedat[9] ante crucem; et ibi [omnes clerici] stacionem[10] faciant, sacerdote cum suis ministris predictis in medio suo ordine stante,

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[1] SDB add illius temporis.
[2] SDB add Tunc enim.
[3—3] B omits.
[4—4] SDB EADEM DOMINICA.
[5—5] SDB Hiis ſitaquel peractis.
[6] SBD precedat.
[7] SBD add sequantur.
[8] B ad.
[9] SBD uenientes procedant.
[10] SBD transpose.

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ita quod puer deferens aquam et acolitus stent [1]ante gradum cum cruce[1]: deinde, |precibus| consuetis dictis, chorum intrent, et sacerdos ad gradum chori uersiculum et oracionem dicat[2]: deinde eat cum suis ministris ad cimiterium canonicorum aspergendum, orando pro defunctis.

XXXVIII. (70) ADAPTACIO PROCESSIONIS HUIUS DOMINICE [ET] IN CETERIS DOMINICIS CUM EARUM EXCEPCIONIBUS.

1. Hic modus et ordo[3] processionis seruetur[4] generaliter omnibus dominicis diebus per annum simplicibus. In dominicis tamen a septuagesima usque ad quadragesimam dicitur[5] uersus post antiphonam [ad processionem] in ipsa stacione ad gradum ante crucem a duobus clericis de secunda forma ad populum conuersis, habitu non mutato [dicitur]. Similiter a dominica post octauas pasche usque ad proximam dominicam ante ascensionem dicitur[6] uersus a duobus de secunda forma in superpelliceis [ad clerum conuersis]. In ipsa uero dominica [proxima] ante ascensionem dicitur ⌞uersus⌟ a tribus de superiore gradu in superpelliceis in pulpito [ad clerum conuers's].

2. Preterea in dominica palmarum processioni sunt[7] quedam specialiter annexa: scilicet quod

[1] SDB ad gradum (B gradus) ante crucem.
[2] SDB transpose.
[3] D has a running marginal analysis of this chapter. S adds seruicii.
[4] SDB seruatur. [5] D dicetur.
[6] H omits. [7] SD fiant.

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aqua benedicatur[1] extra chorum, sicut quolibet dupplici[2] festo quod contingit die dominica: et tercia cantata spargitur[3] [aqua]: deinde fiat[4] benediccio florum uel[5] frondium, et, dum distribuantur[6] rami benedicti, preparetur feretrum cum reliquiis in[7] quo corpus domini in pixide dependeat, et ad locum stacionis a duobus clericis de secunda forma, non tamen processioni[8] sequendo, sed in locum[9] prime stacionis [processioni] obuiam ueniendo, habitu non mutato, deferatur, lumine in lanterna precedente: et sic eat processio, precentore incipiente antiphonam, [in eundo et redeundo et responsorium preter antiphonam *Aue rex noster*;] et excellenciore sacerdote exequente officium processionis, uexillis precedentibus. In primis circa claustrum [eant], et ita exeant per portam cimiterii laicorum†[10] usque ad locum prime stacionis, que sit[11] in extrema orientali[2] parte cimiterii laicorum, ubi in primis legitur Euangelium ab ipso diacono ad processionem induto[2]. Deinde ⌜tres⌟ clerici, habitu non mutato, conuersi ad populum, ante reliquias[12] [*En rex uenit*] cantent. Post singulos uersus, executor officii incipiat *Salue*[13], conuersus ad reliquias, quam prosequatur chorus cum genufleccione; ab ipso quoque executore primo cum choro fiat genufleccio.

Deinde eat processio ad locum

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[1] SBD benedicitur.
[2] SBD transpose.
[3] SBD aspergatur.
[4] SBD fit.
[5] SBD et.
[6] SBD distribuuntur.
[7] SBD a.
[8] SBD processionem.
[9] SB loco.
[10] SBD canonicorum.
[11] SDB fit.
[12] SD add uersum, B uersus.
[13] SDB antiphonam.

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secunde stacionis, precentore incipiente antiphonam; fiat[1] autem secunda stacio ante ostium ubi pueri cantent[2] *Gloria, laus.* Peracta autem[3] stacione, eat processio ad locum tercie stacionis, que fieri solet ante aliud ostium ipsius ecclesie ex eodem latere, ubi tres sacerdotes, in ipso ostio, habitu non mutato, conuersi ad populum, uersum [*Unus autem*] dicant[4]. Hiis peractis, eat processio ad ostium occidentale, et ibi intret[5] sub capsula reliquiarum ex transuerso ostii eleuata, et fiat stacio ante crucem; et in ipsa stacione executor officii incipiat antiphonam, [*Aue rex noster*] cruce iam discooperta: et respondeat chorus cum genuflexione; et sic incipiat sacerdos ⌜antiphonam⌝ ter, singulis uicibus uocem exaltando, una cum choro genuflexionem faciendo; et post terciam incepcionem chorus eandem antiphonam in ipsa stacione totam prosequatur. Qua finita, chorum intrent[6], cruce eciam super principale altare[7] discooperta; et sic permaneat[8] tota die discooperta. (p. 139.)

XXXIX. (92) DE MODO EXEQUENDI ⌊OFFICIUM⌋ DOMINICA PRIMA IN ADUENTU AD MISSAM ET DE OFFICIIS ⌊SINGULORUM⌋ MINISTRORUM.

1. Dominica prima in aduentu [domini], peracta processione dum canitur tercia[9], executor officii et sui

66. {ORDO MISSE.}[a]

1. Ad missam dicendam executor officii cum suis ministris [se] induat.

[1] D fit. [2] SDB cantant. [3] SDB hac. [4] SDB transpose. [5] BD intrent. [6] SDB transpose. [7] B transposes. [8] D maneat. [9] SBD transpose: S cantatur.

[a] The text of this chapter is from C. The additions are from S, which has the chapter as part of the Ordinal at f. 162. (Cp. A f. 94.) The MSS give no title at all.

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ministri ad missam dicendam [sic] se induant. ⌞Et⌟ si episcopus affuerit[1], tres habeat diaconos et totidem subdiaconos ad minus, sicut in omni festo nouem leccionum, quando ipse [episcopus] exequitur officium. In die uero pentecostes et in die cene septem ⌜habeat⌝ diaconos et septem subdiaconos et tres acolitos. In aliis uero dupplicibus ⌜festis⌝ quinque tantum. Die uero[2] parasceues unum solum diaconum et unum[2] subdiaconum.

Et si episcopus fuerit tres habeat diaconos et tres subdiaconos ad° minus° in omni festo nouem leccionum et in dominicis, quando[x] scilicet ipse exequatur officium[x] diuinum. In die uero pentecostes et in die cene septem habeat diaconos et septem subdiaconos et tres accolitos. {In die parasceues unum solum habeat diaconum et unum solum subdiaconum.}[a] In aliis uero dupplicibus festis per totum annum quinque tantum habeat diaconos et quinque subdiaconos et [tres] acolitos.

Et° dum induit se sacerdos sacris uestibus dicat hunc ymnum *Veni creator.* ℣ *Emitte spiritum tuum°.* Or. *Deus cui omne cor patet.* Deinde sequatur antiphona *Introibo ad altare* cum psalmo *Iudica me* [*deus et discerne*]. {*Kyrieleyson. Christeleyson. Kyrieleyson. Pater noster.*}[b]

2. Cantata uero tercia et officio misse inchoato, dum post officium *Gloria patri* inchoetur[4], executor officii cum |suis| ministris ordinate presbiterium intrent et ad altare accedant[5], diacono et subdiacono casulis indutis, manus tamen ad

2. Hiis finitis et officio misse inchoato cum post officium[c] *Gloria patri* inchoatur[d], [e]executor cum suis ministris presbiterium intret et ad altare ordinatim accedant[e]: primo ceroferarii duo pariter incedentes, deinde turribularius post eum subdiaconus, exinde diaconus et post eum sacerdos, diacono et subdiacono casulis indutis, scilicet cotidie per aduentum et a septuagesima usque ad cenam domini quando de tempore dicitur missa, nisi in uigilia et

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[1] SDB fuerit.
[2] D In die.
[3] SBD add solum.
[4] SDB inchoatur.
[5] D incedant.

[a] In **SA** this comes after the next sentence.
[b] Not in **SA**.
[c] **S** psalmum.
[d] **S** incipitur.
[e—e] **S** accedant ministri ad altare ordinatim.

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modum sacerdotis extra casulam non tenentibus; ceteris ministris in albis existentibus.

3. Quibus uero temporibus diaconi et subdiaconi casula [et] dalmatica et tunica uti debeant[1] [et albis ut] in ordinali plene describitur.

quatuor temporibus, manus tamen ad modum sacerdotis extra casulam non tenentibus; ceteris uero ministris, ut ceroferariis turribulario et accolitis[a] in albis cum amictibus existentibus.

3. In aliis uero temporibus anni, quando de temporali dicitur missa, et in festis sanctorum tocius anni utuntur [diaconus et subdiaconus dalmatica et tunica, nisi in uigiliis et quatuor temporibus] et in die parasceues: tunc enim sint in albis cum amictibus induti. [Notandum tamen quod in tempore pasche de quocunque dicatur missa, nisi in inuencione sancte crucis, utuntur ministri altaris ad missam uestimentis albis. Similiter fiat in Annunciacione beate marie et in concepcione eiusdem, et in utroque festo sancti michaelis et in festo sancti Iohannis apostoli in ebdomada natalis domini et per octauas et in octaua assumpcionis et natiuitatis beate marie et in singulis commemoracionibus eiusdem per annum et per octauas et in octaua dedicacionis ecclesie et in festo cuiuslibet uirginis per totum annum. Rubeis uero utuntur uestimentis omnibus dominicis per annum extra tempus pasche, quando de dominica agitur, et in quarta feria in capite ieiunii et in die cene et in utroque festo sancte

[1] SB casula dalmatica et tunica et albis uti debeant.

[a] S accolito.

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crucis et in quolibet festo martyrum apostolorum et euangelistarum extra tempus pasche. In omnibus autem festis unius confessoris uel plurimorum confessorum utuntur uestimentis crocei coloris.]

{Subdiaconus eciam semper defert textum: diaconus uero nullum nisi in dupplicibus; tunc enim uterque in ceruicali pariter defert textum.}[a]

4. Ad gradum autem altaris sacerdos ipse confessionem dicat, diacono ei assistente a dextris, [et] subdiacono a sinistris.

4. Ante gradum suppremum[b] altaris sacerdos ipse confessionem dicat, diacono ei° assistente a dextris, subdiacono uero° a sinistris, hoc modo *Et ne nos.* [*Sed libera.*] *Confitemini domino quoniam bonus. Quoniam in seculum* [*misericordia eius*]. *Confiteor deo* [*beate marie omnibus sanctis et uobis, peccaui nimis cogitacione locucione opere mea culpa: precor sanctam mariam omnes sanctos dei et uos orare pro me.* Ministri respondeant] *Misereatur uestri*°. [Et postea *Confiteor* ad sacerdotem. Deinde dicat sacerdos *Misereatur uestri omnipotens deus et dimittat uobis omnia peccata uestra, liberet uos ab omni malo, conseruet et confirmet in bono, et ad uitam perducat eternam.* Ministri, *Amen.*] *Absolucionem* [*et remissionem omnium peccatorum nostrorum, spacium uere penitencie et emendacionem uite, graciam et consolacionem sancti spiritus tribuat nobis omnipotens et misericors dominus.* Ministri, *Amen.*] {ut supra in dominica prima aduentus domini ad completorium dictum est}[a].

5. Et sciendum quod quisque[1]

5. Et sciendum est [quod]

[1] SBD quisquis.

[a] Not in SA.

[b] S Ad gradum autem.

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sacerdos officium [misse] exequitur[1] semper [et] si episcopus fuerit presens[2] ad gradum altaris *Confiteor* dicat.

Dicta uero absolucione, sacerdos diaconum deosculetur, deinde subdiaconum: quod |semper| obseruetur[3], nisi missa pro fidelibus sit[4] dicenda, et exceptis tribus diebus[5] ultimis passionis domini[6].

6. Hiis peractis ceroferarii [7]cum cereis super candelabra ardentibus[7] ad gradum altaris dimittant. Post humiliacionem uero sacerdos[8] ad altare factam ipsum altare[9] quisque sacerdos officium exequatur, semper episcopus si presens fuerit ad gradum altaris dicat *Confiteor*, *Misereatur* et *Absolucionem*. Deinde dicat sacerdos *Deus tu conuersus*. [*Et plebs.*] *Ostende nobis. Sacerdotes tui.* Hic percuciat pectus suum dicens *Ab occultis meis. Non nobis. Sancta dei genitrix. Letamini in domino. Domine deus uirtutis. Domine exaudi. Dominus uobiscum.*

{Has preces dicunt quidam non in ecclesia Sarum, sed statim post absolucionem dicunt *Adiutorium nostrum.*}[a] Deinde statim sacerdos deosculetur diaconum et post eum[b] subdiaconum dicens *Habete osculum pacis et dileccionis ut apti sitis sacrosancto altari ad perficiendum officia diuina.* Et hoc semper obseruetur per totum annum, nisi [tantum] in missis pro defunctis et in tribus [proximis] diebus ante pascha.

6. Hiis ita peractis ceroferarii candelabra cum cereis ad gradum altaris dimittant. Deinde accedat sacerdos ad altare et dicat in medio, tacita uoce inclinatoque corpore iunctisque° manibus, *Oremus. Aufer a nobis* &c. *Per christum dominum° nostrum°*. Tunc erigat se et osculetur altare in medio et signet se in facie, dicens *In nomine patris et filii et spiritus sancti. Amen.* Deinde ponat [diaconus thus] in turribulum[c] et dicat diaconus° prius sacerdoti

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[1] SB exequatur. [2] SBD transpose. [a] not in A.
[3] SBD obseruatur. [4] SBD fuerit. [b] S postea. [c] S thuribulo.
[5] SDB transpose.
[6] SDB in passione ‹domini›.
[7]—[7] SDB candelabra cum cereis.
[8] S sacerdotis. [9] SDB add sacerdos.

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thurificet diaconi[1] ministerio: deinde ab ipso diacono ipse sacerdos thurificetur et postea textum ministerio subdiaconi deosculetur.

7. Hiis peractis in dextro cornu altaris, cum diacono et subdiacono officium misse usque ad oracionem prosequatur, siue[2] ad *Gloria in excelsis* quando *Gloria in excelsis* dicitur. Quo facto sacerdos cum ministris suis[3] in sedibus ad hoc paratis se recipiant et expectent usque ad oracionem dicendam, uel in alio tempore usque ad *Gloria in excelsis* incipiendum [est].

Benedicite. Sacerdos dicat° *Dominus. Ab ipso bene✠dicatur in cuius honore cremabitur* [*in nomine patris et filii et spiritus sancti. Amen*]. Tunc diaconus ei turribulum tradens deosculetur manum eius, et ipse sacerdos thurificet medium et utrumque cornu altaris: deinde ab ipso diacono ipse sacerdos thurificetur et postea textum ministerio subdiaconi sacerdos deosculetur.

7. Hiis itaque gestis in dextro cornu altaris cum diacono et subdiacono officium misse usque ad oracionem prosequatur, uel usque ad *Gloria in excelsis* quando dicitur. Quo facto [sacerdos] et sui ministri[a] in sedibus ad hoc paratis se recipiant et expectent usque ad *Gloria in excelsis*, quod[b] in medio altaris semper incipiatur quandocunque dicitur. [Et semper in omnibus festis dicitur cum tonis qui scribuntur, cum *Kyrie*, *Sanctus* et *Agnus* in fine libri.][c]

Post incepcionem *Gloria in excelsis* diuertit se sacerdos ad dextrum cornu altaris et ministri [eius] cum eo prosequentes submissa uoce *Et in terra pax* &c. {Quod a toto choro cantatur et non alternatim}[d], diaconus a dextris, subdiaconus a sinistris.

Hiis itaque peractis factoque signaculo crucis in° facie° sua°, uertat sacerdos [se] ad populum, eleuatisque

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[1] B diacono.
[2] SDB add usque.
[3] SBD transpose.

[a] S cum suis ministris.
[b] S et tunc.
[c] from S, but A has Choro interim canente *Kyrieleyson* secundum disposicionem cantoris.
[d] S omits: A has Et quandocunque dicitur semper a toto choro simul percantetur, quod semper obseruetur per totum annum quando dicendus est;

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aliquantulum brachiis iunctisque manibus dicat hoc° modo° *Dominus uobiscum*[a] et iterum se uertat ad altare et dicat *Oremus*[a]. Quocienscunque dicitur *Dominus uobiscum* ad missam, semper [sub] eodem tono [dicetur] similiter et *Oremus*, nisi in prefacionibus, et nisi in missa sponsalium cum fiat benediccio super sponsum et sponsam ante *Pax domini*. Tunc dicetur sic[b] *Dominus uobiscum. Oremus*[a], et in consimilibus. Deinde dicatur oracio, ita uidelicet[x] determinando *Per omnia secula seculorum*[a]. Et si fuerint plures collecte dicende, iterum dicat sacerdos *Oremus*; et tunc omnes [oraciones] que sequuntur sub uno *Per dominum* et sub uno[c] *Oremus* dicuntur. Ita tamen quod septenarium numerum excedere non debet secundum usum Sarum ecclesie.

8. Deinde[1] sacerdos ad officium exequendum stet[2] ad altare, diaconus post eum[3] stet in primo gradu ante altare, deinde subdiaconus ordinatim[4]: ita quod quociens sacerdos ad populum se conuertit, diaconus similiter se conuertat, subdiacono interim ipsi sacerdoti de casula aptanda subministret†[5].

26[6]. Et si episcopus celebrauerit, omnes diaconi in eodem gradu diaconorum consistant, principali diacono medium locum inter eos optinente. Simili modo subdiaconi in gradu subdiaconorum se habeant. Ceteris omnibus diaconis et sub-

8. Et semper dum stat sacerdos ad officium misse post eum stet diaconus directe in proximo gradu, et subdiaconus similiter° in secundo gradu: ita ut quociens sacerdos ad populum conuerta[tur], diaconus similiter conuertatur[d]. Subdiaconus uero interim genuflectendo de casula aptanda subministret.

Et si episcopus celebrauerit, omnes diaconi in gradu diaconorum consistant, principali diacono medium locum inter eos optinente. Simili modo in gradu subdiaconorum se habeant [subdiaconi]; ceteris autem diaconibus† et subdiaconibus†[e] ges-

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[1] SBD Dum uero. [2] SBD stat.
[3] D repeats diaconus in place of post eum.
[4] SDB ordinate. [5] SBD subministrante.
[6] This section is transposed here for the sake of comparison.

[a] See music in Appendix. [b] SA hoc modo.
[c] S illo. [d] S se conuertat.
[e] S diaconis et subdiaconis.

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diaconis gestum principalis diaconi et principalis subdiaconi imitantibus; excepto quod principalis subdiaconus sacerdoti ad populum conuertenti solus ministret[1].

9. Sciendum [est] autem quod quicquid a sacerdote dicitur ante epistolam in dextro cornu altaris

expletur: similiter [et] post percepcionem sacramenti. Cetera omnia in medio altaris fiant[2].

10. Post introitum uero misse unus ceroferariorum panem et uinum et aquam in pixide et phiolis solempniter ad locum, ubi panis uinum et aqua[m]† ad eucharistie ministracionem disponuntur, deferat: ceroferarius reliquus[3] pelues cum aqua et manutergio.

11. Incepta uero ultima oracione ante epistolam, casula interim deposita

subdiaconus per medium chori ad legendam epistolam ad pulpitum accedat.

tum principalis diaconi et [principalis] subdiaconi imitantibus; excepto quod principalis diaconus sacerdoti ad populum conuertenti solus subministret.

9. Sciendum est quod quicquid a sacerdote dicitur ante epistolam in dextro cornu altaris expleatur, preter incepcionem *Gloria in excelsis*. Similiter fiat post percepcionem sacramenti. Cetera omnia in medio altaris expleantur: nisi forte diaconus defuerit: tunc enim° in sinistro cornu altaris legat euangelium.

{Si episcopus celebrauerit, in loco *Dominus uobiscum* dicit *Pax uobis:* et hoc semper quando in pontificalibus celebrat, excepto solummodo in missis pro defunctis.

Chorum uero ingredi licet usque ad primam collectam.}[a]

10. Post introitum uero misse unus ceroferariorum panem et° uinum [et aquam] {in pixide et phialo solempniter ad locum, ubi panis et uinum et aqua}[b] ad eukaristie[x] ministracionem disponuntur, deferat: reliquus [uero] ceroferarius peluim cum aqua° et° manutergio.

11. Incepta uero° ultima oracione ante epistolam, casula interim deposita[c] retro magnum altare, subdiaconus per medium chori ad legendam epistolam [in pulpitum] accedat. Legatur[x] eciam epistola[d] in pulpito omni die dominica et quandocunque chorus regitur per totum annum, et in die cene et in uigilia pasche et pentecostes et in

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[1] SD ministrat. [2] SBD fiunt.
[3] SBD add uero and transpose.

[a] not in SA.
[b] not in SA. The last has que...disponantur.
[c] S disposita. [d] S Epistola autem legatur.

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13[1]. Interim eciam ueniant duo ceroferarii obuiam acolito ad ostium presbiterii, cum ueneracione ipsum calicem ad locum predicte administracionis deferant[2], offertorio et corporalibus ipsi calici superpositis. Est autem acolitus in alba[2a] et mantello serico ad hoc parato. Calice itaque in loco debito deposito[3], corporalia ipse acolitus super altare solempniter deponat, ipsum altare in recessu deosculando. Quo facto, ceroferarii candelabra cum cereis ad gradum altaris dimitta[n]t[4].

12. Et dum epistola legitur, duo pueri in superpelliceis, facta inclinacione [5]ante altare a gradu[5] chori, in pulpito ipso

|se| ad cantandum gradale preparent.

commemoracione omnium fidelium. In omnibus aliis festis et feriis et in uigiliis et quatuor temporibus extra ebdomadam pentecostes ad gradum chori legitur, tam in quadragesima quam extra: et semper hoc modo[a].

12. Interim uero ueniant duo ceroferarii cum cereis obuiam accolito ad hostium presbiterii, cum ueneracione ipsum calicem ad locum predicte ministracionis deferat, offertorio et corporalibus ipsi calici superpositis. Est autem accolitus in alba et mantello serico ad hoc parato. Calice itaque in loco debito deposito, corporalia ipse accolitus super altare solempniter deponat, ipsumque altare in recessu [de]osculando. Quo facto, ceroferarii cum cereis[x] candelabra ad gradum altaris dimittant.

13. Dum epistola legitur, duo pueri in superpelliceis, facta inclinacione ad altare ad gradum chori, in pulpitum[b] per medium chorum ad gradale incipiendum et suum uersum cantandum se preparent: et sic incipiatur[x] gradale et suus uersus [cantetur] in pulpito a duobus pueris: canitur in superpelliceis omni die dominica per annum quando de dominica agitur et festum duplex non fuerit: et in festis [simplicibus] tam trium leccionum[c] quam nouem leccionum, in quibus chorus regitur, et eciam[c] in die cene. In die uero animarum a tribus clericis de secunda forma ibidem dicitur, habitu non mutato.

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[1] §§ xii—xviii are transposed out of their order for the sake of comparison with the fuller text.
[2] SBD deferenti. [2a] D albis.
[3] SBD reposito. [4] S demittant.
[5]—[5] SBD ad altare ad gradum.
[a] S cum hoc tono. For the music see Appendix.
[b] S pulpito.

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17. Post ⌜lectam⌝ uero[1] epistolam unus ceroferariorum cum aliquo puero de choro aquilam in pulpito ad legendum euangelium ornando preparet.

15. Dum gradale canitur[2] duo de superiore gradu ad cantandum *Alleluya* [in] capis sericis se induant et ad pulpitum accedant.

16. Dicto uero gradali

In festis autem duplicibus dicitur a tribus clericis de secunda forma in capis sericis, {duobus scilicet ex parte chori, tercio de parte altera}[a], loco predicto seruato.

14. Lecta uero epistola, [b]unus ceroferariorum cum aliquo puero de choro[b] aquilam uel lectrinum[x] in pulpito ad legendum euangelium preparent.

15. Dum uero gradale[c] canitur duo de superiore gradu ad *Alleluya* cantandum capis sericis induant se in uestiario, et ad pulpitum per medium chori accedant.

Quandocunque enim dicitur uersus gradalis in pulpito a duobus pueris, tunc semper dicetur *Alleluya* ibidem a duobus de superiore gradu in capis sericis, nisi infra octauas cum regimine chori: tunc enim dicitur *Alleluya* a rectoribus chori, loco et habitu predictis seruatis.

16. Dicto uero uersu gradalis, pueri cantores reincipiant gradale et percantetur a choro, {ut supradictum est [in] dominica prima aduentus domini}[d]. [Quod per totum annum obseruetur ad missam scilicet de die, nisi in festis duplicibus et quando Tractus et leccio habeatur, et nisi in quinta et sexta feria ebdomade pasche. Repetatur eciam in die natalis domini ad secundam missam et in missa *Salus populi* et pro pace, uidelicet inter septuagesimam et pascha tantum].

Finito gradali cum suo uersu,

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[1] SBD quoque. [2] D canunt.

[a] not in S.
[b]—[b] S ceroferarii. [c] S uersus gradalis.
[d] not in S, which has the following sentences instead.

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pueri can[ta]tores ad gradum altaris inclinaturi[1] redeant.

14. Lecta epistola, subdiaconus panem et uinum post manuum ablucionem[2] ad eucharistie ministracionem in loco ipsius ministracionis preparet, ministerio acoliti.

18. Dum *Alleluya* canitur, diaconus, primo ablutis[3] manibus, casulam super[4] humerum sinistrum modo stole succingit,

corporalia super altare disponat.

pueri cantores ad gradum altaris inclinati[a] redeant.

{In natali quoque in festis sanctorum Stephani Iohannis Innocencium pro uoluntate tunc ministrancium cantatur gradale.}[b]

17. Dictis gradali et *Alleluya* [et] sequencia uel tractu a sacerdote priuatim cum suis ministris, [accipiat] subdiaconus panem et uinum cum calice post manuum ablucionem [et ea preparet] ad eukaristie ministracionem, {loco ipsius administracionis preparet ministerio acoliti}[b].

Finito *Alleluya*, clerici cantores ad gradum chori inclinati redeant: deinde ad[c] vestibulum ad capas sericas exuendas.

18. Dum *Alleluya* [uel] tractus[x] uel sequencia canitur a choro, diaconus casula sua, quando utitur, humerum sinistrum modo stole succinctus, se preparet, et accedens abluens manus, corporalia in altare deferat[d], apponens panem patene, uinum et aquam in calicem infundens, benediccionem prius a sacerdote petitam[e] hoc modo:—*Benedicite.* Sacerdote [sic] respondente *Dominus. Ab eo sit bene✠dicta, de cuius latere exiuit sanguis et aqua. In nomine patris et filii et spiritus sancti* [*Amen*]. Sacerdos [uero] interim sedeat in sua sede.

[f]Nulla die dominica per annum dicitur sequencia ad missam, quando de dominica agitur, nisi per aduentum et in tempore pasche et in sexta die a natiuitate domini.[f]

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[1] D inclinatis capitibus. [2] D absolucionem. [3] D ablutus prius; S prius ablutis; B begins the § Diaconus ablutis prius manibus. [4] SBD casula humerum...succinctus.

[a] SA inclinaturi. [b] not in SA. [c] S in. [d] S inferat. [e] S petito!. [f—f] in red in C.

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In missis[a] sanctorum, quando chorus regitur, per totum annum excepta septuagesima usque ad pascha, dicitur sequencia, nisi in festis plurimorum confessorum et nisi in festo sancti michaelis in monte tumba. A septuagesima uero° usque ad cenam domini in dominicis et in° festis nouem leccionum canitur tractus a quatuor clericis de superiore gradu in capis sericis rubeis ad gradum chori, nisi in festo Purificacionis [et annunciacionis] beate marie: ita quod omnes illi quatuor[x] clerici simul primum uersum incipiant, quem duo ex parte chori principali prosequantur, aliis [uero] duobus interim sedentibus in extrema parte prime forme; et ita alternis uicibus singuli uersus ab illis quatuor tocius tractus dicuntur, choro interim sedente: ita [quod] ut omnes simul illum terminent tractum.

In dominica[x] prima quadragesime et in dominica palmarum tractus a[b] choro alternis uicibus hinc inde cantatur[c]: ita uero quod ex parte chori principali incipiatur.

{Et dum unus uersus ibidem stando canitur, interim clerici ex altera parte sedeant.}[d]

19. Dum prosa canitur, diaconus ipse altare thurificet.

19. Et[e] dum *Alleluya* sequencia uel tractus canitur°, diaconus antequam accedat ad euangelium pronunciandum, thurificet medium altaris tantum. Nunquam enim thurificet lectrinum neque ad missam neque ad matu-

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[a] S festis uero. [b] S in.
[c] SA add modo predicto, loco nec habitu mutato.
[d] not in SA. [e] SA In fine,

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Deinde ad commonicionem puerorum ministrancium a choro ad ministeria sua[1] redeuncium, accepto texto euangeliorum et data ei humiliato[2] benediccione,

et[3] ceroferariis et thuribulo precedente, subdiacono librum leccionis euangelice deferente, per medium chori ad pulpitum accedat, textum ipsum super sinistram [partem] manuum[4] solempniter gestando.

20. Et cum ad locum legendi peruenerit[5], textum ipsum subdiaconus accipiat et a sinistris ⌊ipsius⌋ diaconi ipsum [textum]

tinas ante pronunciacionem euangelii. Deinde {commonicione puerorum ministranciam† a choro ad ministeria sua redeuncium}[a], accipiat textum [scilicet librum euangeliorum et] humilians se ad sacerdotem stantem coram altare, uersa facie ad meridiem ita dicens sine nota. *Iube domine benedicere.* Sacerdos respondens[b] *Dominus sit in corde et in ore tuo ad pronunciandum sanctum euangelium dei in nomine patris et filii et spiritus sancti* [*Amen*].

[Si autem sacerdos pro se celebret, dicat priuatim *Iube domine benedicere*, et postea *Dominus sit in corde meo*, &c.][c] et sic procedat diaconus per medium chori, ipsum textum super sinistram manum solempniter gestandum[d] ad pulpitum accedat, [e]cum ceroferario et thuribulario precedente[e], {subdiacono iterum casula induto, quando utitur, librum euangelice leccionis deferente}[f].

Et si duplex festum fuerit crux precedat, que quasi a dextris erit legentis euangelium, facie crucifixi ad legentem conuersa.

Quandocunque enim epistola legatur in pulpito, ibidem legatur [et] euangelium.

20. Et cum ad locum legendi peruenerit, textum ipsum [sub]diaconus accipiat et a sinistris ipsius diaconi quasi oppositus ipsum textum,

[1] D ministerium suum.
[2] S humiliatio† D add capite. SBD add a sacerdote.
[3] SBD cum.
[4] SBD manum.
[5] D perueniunt.
[a] not in SA.
[b] S respondeat.
[c] from A.
[d] S gestando.
[e—e] S thuribulario et ceroferariis precedentibus.
[f] not in SA.

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dum euangelium legitur teneat.

dum euangelium legitur, teneat, ceroferariis diacono assistentibus, uno a dextris reliquo a sinistris ad eum conuersis : {thuribularius [uero] stet post diaconum ad eum conuersus}[a].

Et semper legatur euangelium ad missam uersus aquilonem, id est[b] boriale.

Et si episcopus exequatur officium, omnes ministri in choro ad sequenciam dicendam[c] ueniant, quando sequencia dicitur, preter principalem diaconum {et principalem subdiaconum}[a], et ibi moram faciant diaconi et subdiaconi in medio chori cum rectoribus chori donec principalis diaconus a pulpito post lectum euangelium per chorum redeat.

Cum autem inceperit[d] euangelium, post *Dominus uobiscum*, faciat signum crucis super librum, deinde in sua fronte et postea in pectore cum pollice. Hoc modo legantur omnia° euangelia per totum° annum, nisi in festis duplicibus tantum: hoc° modo°.

21. Et lecto euangelio, ipsum deosculando[1] ipsi diacono porrigat a dextra parte ipsius; |et| in redeundo[2] ipsum textum[3] ad altare ex directo pectore deferat.

21. Lecto euangelio, osculetur[f] librum et accedens subdiaconus [g]statim porrigat ei textum deosculandum[g] a dextris suis. In redeundo eciam textum [h]ipse diaconus ad altare ex directo pectore deferat[h].

Si episcopus celebrauerit, tunc post euangelium principalem diaconum comitentur ceteri diaconi et subdiaconi [processionaliter a choro

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[1] SBD deosculandum.
[2] SB add tamen, DB add eciam.
[3] SBD transpose.

[a] not in S. [b] S scilicet.
[c] S cantandam. [d] S ceperit.
[e] For the music see Appendix.
[f] S deosculetur.
[g—g] S textum porrigat deosculandum illi. Over erasure.
[h—h] S ipsum ante diaconum...deferatur.

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ad altare, ita quod bini procedant subdiaconi]. Deinde principalis [sub]diaconus in° ultimo° ordine subdiaconorum, uno subdiacono incedente ei a dextris, altero a sinistris. Postea sequantur diaconi simili ordine dispositi; et hoc ipso modo et ordine ad introitum misse dominum episcopum procedant.

Finito euangelio incipiat sacerdos *Credo* [cum hac nota][a].

22. Post incepcionem *Credo in unum*
sacerdos ipse ministerio diaconi thurificetur
et postea ministerio subdiaconi textum [sacerdos] deosculetur. Quo peracto[1], chorus ministerio pueri more solito incensetur, sequente subdiacono textum deosculandum singulis [clericis] eo ordine quo incensantur porrigente.

22. Dum a toto choro non alternando canitur *Credo in° unum°*, accedat diaconus post lectum euangelium et offerat sacerdoti librum euangeliorum uel textum deosculandum in sinistris eius. [Et quandocunque dicitur, semper a toto choro percantetur; quod obseruetur per totum annum quando dicendus est, sicut de *Gloria in excelsis*][b].

23. Hiis peractis acolito ministrante subdiacono |subdiaconus| †[2] ipsi diacono— [Ad offerendam dicendam diaconus et subdiaconus ad sacerdotem accedant, diaconus a dextris, subdiaconus a sinistris. Similiter fiat ad *Sanctus* et ad *Agnus dei* et ad communionem dicendam: et hoc semper ad missam obseruetur. Dum offerenda canitur,] sacerdos prius hostiam super patenam [imponat] deinde calicem de[3] manu diaconi accipiat, [deinde] diacono manum ipsius sacerdotis utraque uice deosculante.

23. Deinde porrigat sacerdoti calicem cum patena et sacrificio et osculetur manum eius utraque uice: ipse uero accipiens ab eo calicem diligenter et° ponat in loco debito super medium altaris, et inclinato parum eleuet calicem utraque manu offerens domino[c] sacrificium, et dicat cum deuocione hanc oracionem *Suscipe sancta trinitas hanc oblacionem* &c.: qua dicta reponat calicem, et cooperiat cum corporalibus, ponatque panem super corporalia decenter ante calicem uinum et aquam continentem, et osculetur patenam et re°ponat eam a dextris super altare[x] sub corporalibus parum cooperiendo.

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[1] B Hiis peractis.
[2] S subdiacono.
[3] SBD a.
[a] For the music see Appendix.
[b] from A.
[c] S deo.

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24. Postea ordinato sacrificio et debito modo disposito[1], sacerdos sacrificium ministerio diaconi ter in [calice] signo[2] crucis thurificet, deinde ter in circuitu, postea ex utraque parte sacrificii.

24. Hoc peracto accipiat thuribulum a diacono, et thurificet sacrificium uidelicet [ultra] ter signum [crucis] faciens et ter in circuitu calicis, et ex utraque parte calicis et sacrificii. Deinde locum inter se et altare disponat°. Et dum thurificet dicat *Dirigatur domine {ad te oracio mea sicut incensum}*[a]. Postea thurificetur ipse sacerdos ab ipso diacono et subdiaconus deferat ei textum deosculandum[b]. Deinde acolitus thurificet chorum, incipiens a rectoribus chori: deinde superiorem gradum ex parte decani, incipiens ab ipso decano uel a proximiori stallo, eo absente; postea superiorem gradum ex parte cantoris eodem ordine: exinde secundas formas et primas simili ordine. Ita quod ipse puer singulos clericos incensando [illis] inclinet, subsequente eo subdiacono cum textu ab omnibus deosculandum †[c].

Si episcopus celebrauerit et duplex festum fuerit, duo ueniunt cum thuribulo [et] duo diaconi cum duobus textibus uel reliquiis.

Si autem episcopus non° celebrauerit et duplex festum fuerit, textum [d]deferatur ab acolito[d] ex parte cantoris: primo autem thurificandus est cantor qui stat in medio chori cum ceteris rectoribus chori, ut tenetur[e] in festis maioribus dupplicibus° tantum.

Deinde principales rectores chori ex utraque parte sui: exinde duo

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[1] S deposito. [2] SBD signum.

[a] not in S.
[b] S inserts heading (?) De Chori thurificacione ad missam.
[c] S deosculando.
[d—d] S defert accolitus. [e] S scilicet.

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rectores secundarii: postea chorus more solito, eodem quoque ordine sequuntur[a] textus.

{Si presens fuerit episcopus et non exequatur officium, diaconus ab eo benediccionem accipiat ad pronunciandum euangelium et post lectum euangelium per episcopum transeundo eum primum incensabit et postea subdiaconus textum ei apertum deosculandum porrigat.}[b]

Post *Credo in° unum°* dicat sacerdos *Dominus uobiscum* et *Oremus* et offerendam.

Quando uero non dicitur *Credo* {dicat sacerdos *Dominus uobiscum* et *Oremus*}[b] tunc immediate. Post *Oremus* et offerendam, accedat diaconus et offerat calicem[x] sacerdoti cum patena; et cetera supradicto modo expleantur, et thurificet sacrificium more solito, sed chorus non thurificetur: nunquam enim° thurificetur chorus post euangelium[x] ad missam, nisi quando dicitur *Credo in° unum°*, sed tunc semper.

25. Quo peracto sacerdos manus abluat ministerio subdiaconi et aliorum ministrorum,

[sub]diacono interim ipsum altare in sinistro cornu incensante et reliquias more solito ⌊in circuitu⌋.

Accedente autem sacerdote ad diuinum obsequium exequendum, diaconus et subdiaconus suis gradibus ordinate se teneant.

25. Hiis ita peractis eat sacerdos ad dextrum cornu altaris, et abluat manus {ministerio subdiaconi et aliorum ministrorum ita}[c] dicens, *Munda me domine ab omni inquinamento* &c., diacono interim ipsum altare in sinistro cornu thurificante, et reliquias more solito in circuitu.

Ablutis manibus sacerdotis, reuertat se ad altare ad diuinum officium exequendum; et diaconus et subdiaconus suis gradibus ordinate supradicto modo se teneant.

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[a] S sequantur. [b] not in SA.
[c] not in S.

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26. See above p. 67.

26. Deinde sacerdos stans ante altare inclinatoque capite et corpore iunctisque° manibus, dicat *In spiritu humilitatis* &c., et erigens se deosculetur altare a dextris sacrificii, et dans benediccionem ultra sacrificium, postea signet se dicens *In nomine patris et filii et spiritus sancti Amen.* Deinde uertat se ad populum, et tacita uoce dicat *Orate fratres et sorores* &c. Responsio clerici priuatim *Sancti spiritus gracia illuminet cor meum*†[a] *et labia mea*†[a] *et accipiat dominus digne hoc sacrificium laudis de manibus* [*tuis*] *pro peccatis et offensionibus meis.*

In missis[b] uero pro defunctis post ablucionem manuum sacerdotis, statim incipiat idem sacerdos, iunctis manibus, in medio altaris ad altare[x] conuersus, ita dicens:—

Hostias et preces tibi domine offerimus.

Chorus cantando respondet:

Tu suspice pro animabus &c.[c]

Et iterum dicit sacerdos *In spiritu humilitatis.* Deinde stans dicat conuersus ad populum tacita uoce, *Orate fratres et sorores pro fidelibus defunctis*: Responsio chori cantando, *Requiem eternam* etc. *Quam olim.* &c.

Notandum quod in omnibus missis pro corpore presenti et in anniuersariis cuiuscunque fuerit et trigintalibus dicitur *Hostias et preces* cum uersu *Requiem eternam* et cum *Quam olim* [&c.].

In omnibus uero aliis missis pro

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[a] S tuum...tua. [b] S missa.
[c] For the music see Appendix.

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defunctis non dicitur, nec in die animarum.

Et reuersus ad altare sacerdos dicat[x] secretas oraciones iuxta numerum et ordinem[x] antedictarum ante epistolam, ita incipiens, *Oremus.*

27. Sacerdote uero *Per omnia secula*[1] incipiente

subdiaconus offertorium et patenam a manu diaconi accipiat et ipsam tenentem†[2] quousque oracio dominica[lis] dicatur, acolito offertorio cooperto†[3] committat, in gradu post subdiaconum interim constituto.

27. Quibus finitis dicat aperta uoce *Per omnia secula seculorum*, manibus non leuatis donec dicat *Sursum corda.* Et tunc accipiat subdiaconus offertorium et patenam a manu diaconi, ipsam patenam tenendum[a] quousque *Pater noster* dicitur[b] acolito offertorio coopertam committat in gradu [scilicet] post subdiaconum iterum constituto; quod eciam obseruetur in omni missa ad autenticum altare celebrandum†[c] per totum annum, nisi tantum° in missis pro defunctis: tamen in die animarum obseruabitur.

28. Sciendum autem quod pueri ministrantes, dum secretum misse cantatur†[4], in choro moram faciant[5] exteriorem[6] prime forme tenentes, quousque sacerdos cancellatis manibus ad altare se inclinet. [Qui] tunc enim ad altare [se] accedant[7] ad ministrandum diacono in manuum ablucione cum subdiacono.

28. Sciendum est [autem] quod pueri ministrantes, dum secretum misse tractatur, in choro moram faciant, exteriorem locum prime forme tenentes, quousque sacerdos, cancellatis manibus, ad altare se inclinet: tunc enim ad altare accedant[d] ad ministrandum diacono et subdiacono in manuum ablucione.

Hoc modo incipiantur omnes prefaciones ad missam per totum annum tam in feriis quam in festis[e].

Et cum dicat sacerdos *Sanctus Sanctus Sanctus*° erigat se parumper brachia sua et iungat manus suas usque ad hoc uerbum *In nomine*

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[1] D adds *seculorum.*
[2] SBD tenendam.
[3] SBD cooperta,m,.
[4] SBD tractatur.
[5] BD faciunt.
[6] BD add locum.
[7] SBD accedunt.
[a] S tenendam.
[b] S incipiatur.
[c] S celebranda.
[d] S accedunt.
[e] For the music see Appendix.

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domini: tunc signet se in facie sua, et sic fiat in omnibus prefacionibus. Deinde statim iunctis[x] manibus et oculis eleuatis, incipiat *Te igitur*, corpore inclinato donec dicat *ac petimus*: tunc erigens [se] osculetur altare a dextris sacrificii, dicens *ut accepta* &c. Factis signaculis, eleuet manus ita dicens, *In primis que tibi offerimus* &c. *una cum famulo tuo papa nostro N* [*necnon*] *et antistite nostro N* id est pro proprio episcopo tantum° et non pro archiepiscopo; *et rege nostro N*: et dicuntur nominatim. Sequatur *Memento domine° famulorum famularumque tuarum.* Hic oret cogitando pro uiuis; *N & N et omnium circumastancium* &c. Sequatur *Communicantes* &c. *Per eundem christum dominum nostrum.*

Hic respiciat sacerdos hostiam cum magna ueneracione dicens, *Hanc igitur oblacionem* &c., *Per Christum dominum nostrum.* Hic iterum respiciat hostiam dicens *Quam oblacionem* [&c.]: hic erigat sacerdos manus et coniungat, et postea tergat digitos et eleuet hostiam dicens *Qui pridie quam pateretur* &c. Hic inclinet se, et postea eleuet paululum dicens *Gracias agens bene✠dixit fregit°*: hic tanget hostiam dicens *Dedit discipulis suis° dicens, Accipite et manducate ex hoc omnes: hoc est enim corpus meum*: et debent ista uerba proferri cum uno spiritu et sub una prolacione, nulla pausacione interposita: post hec uerba inclinet se sacerdos ad hostiam et postea eleuet eam supra frontem, ut

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possit a populo uideri et reuerenter reponat[x] illud super corporalia ante calicem in modum crucis per eandem facte. [Et tunc discooperiat calicem] et teneat inter manus suas, non disiungendo pollicem ab indice, nisi dum facit benedicciones tantum, ita dicens *Simili modo postquam*[a] &c.

Hic inclinet se sacerdos° dicens {*gracias agens, bene✠dixit dedit discipulis suis dicens*}[b], *Accipite et bibite ex eo omnes.* Hic eleuet [sacerdos] parumper calicem dicens, *Hic est enim calix* &c.: [Hic eleuet calicem usque pectus uel ultra capud dicens *Hoc quocienscunque feceritis in mei memoriam facietis.*] Hic reponat calicem et fricet digitos suos ultra calicem propter micas, et cooperiat calicem et eleuet brachia in modum crucis, iunctis digitis usque ad hec uerba *de tuis donis ac° datis°*, ita dicens *Unde et memores domine°* &c. *supra que propicio* &c.

Hic sacerdos, corpore inclinato et cancellatis manibus, dicat *Supplices te rogamus* usque *ex hac altaris participacione*; et tunc erigat se deosculans altare a dextris sacrificii: et f[ac]iat signum crucis supra hostiam et in facie sua, cum dicit *omni benediccione celesti°*. Ita dicens *Supplices te rogamus* &c: hic benedicat semetipsum in facie dicens *omni benediccione celesti et gracia repleamur per eundem christum dominum nostrum Amen°*. [Sequatur] *Memento domine famulorum famularumque tuarum*: hic oret cogitando pro mortuis: *N et N qui nos precesserunt* &c. *per* [*eundem*]*christum dominum nostrum°*.

[a] S postea. [b] not in SA.

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Amen°. Hic percuciat pectus suum semel dicendo *Nobis quoque peccatoribus* &c. *per christum dominum nostrum.* Sequentia *Per quem hec omnia* [*domine*] *bona creas*: hic sacerdos ter signet calicem dicens *sanct*✠*ificas uiui*✠*ficas bene*✠*dicis et prestas nobis.*

29. Sacerdote uero corpore domini

calicem in modum crucis signante,

diaconus ei a dextris insistat[1]

eique in corporalibus sustinentibus†[2] subministret.

29. Hic sacerdos discooperiat calicem, et faciet signaculum crucis cum hostia quinquies, primo ultra calicem ex utraque parte: secundo calici equale: tercio infra calicem: quarto sicut primo: quinto ante calicem.

Interim uero diaconus a dextris sacerdotis assistat, manibus prius lotis, eique in corporalibus sustinendo subministret, et in recessu deosculans humerum eius dextrum, sacerdote sic dicente *Per ipsum*✠*et cum ipso*✠*et in ipso*✠*est tibi deo patri omnipotenti*✠*in unitate spiritus sancti*✠*omnis honor et gloria.* Hic cooperiat sacerdos[x] calicem et teneat manus suas supra altare usque dicitur *Pater noster*, ita dicens[a]: *Per omnia secula seculorum.* Chorus *Amen. Oremus. Preceptis salutaribus moniti et {diuina institucione formati audemus dicere}*[b].

30. Inchoata uero oracione dominicali†[3] diaconus patenam a manu subdiaconi recipiat,

30. {Hic accipiat diaconus patenam de[c] manu subdiaconi, eamque a dextris sacerdotis extento brachio in alto usque ad *Da propicius* [*pacem*] discoopertam tenens, sacerdote sic dicente}[d], *Pater noster*, hic elevet manus suas dicens:—*qui es in celis* &c.[a]

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[1] SBD assistat. [2] SBD sustinendis. [3] SBD dominica.

[a] For the music see Appendix. [b] not in S.
[c] SA a.
[d] A has this later and begins Dum dicitur *Preceptis salutaribus* accipiat &c.

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et post dictam oracionem dominicalem†[1] eam sacerdoti porrigat.

31. Post tercium *Per omnia* ⌜*secula*⌝[2], si episcopus celebrauerit, diaconus ad populum conuersus, baculum episcopi tenens in dextris[3], curuatura[4] ad se conuersa, dicat,

Humiliate uos ad benediccionem.

Deinde episcopus, eucharistia interim super patenam reposita, super populum faciat benediccionem.

[Et sciendum est quod semper tam in feriis quam in festis dicatur *Pater noster* sub hoc tono[a].] Chorus° respondeat° *Sed libera nos a malo.*

Deinde dicat sacerdos *Amen. Libera nos* [*quesumus domine*]. Hic committat diaconus patenam sacerdoti deosculans manum eius, et sacerdos deosculetur patenam, et postea ponat ad sinistrum oculum, deinde ad dexterum: postea faciet crucem cum patena ultra capud† suum° et tunc reponat eam in locum suum ita dicens *Da propicius pacem* &c. Hic discooperiat calicem et sumat corpus domini° cum inclinacione[b] transponens in concauitate calicis retinendo tres partes inter pollices et indices, et frangat in tres partes dum dicitur *Per eundem dominum nostrum Iesum christum filium tuum.* Secunda fractio, *qui tecum uiuit et regnat in unitate spiritus sancti deus.* Hic teneat duas fracturas in sinistra manu et tercia[m] fractura[m] in dextera manu in summitate calicis, dicens aperta uoce, *Per omnia secula seculorum*[c].

31. Deinde si episcopus celebrauerit, diaconus, ad populum conuersus, baculum episcopi in dextera manu[d] tenens, curuatura baculi ad se conuersa, dicat sic *Humiliate uos ad benediccionem.* Chorus respondeat *Deo gracias*[a].

Deinde[d] episcopus eukaristia super patenam [re]posita {mitram sumens et baculum}[e] super populum faciat

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[1] SBD dominicam.
[2] D adds seculorum.
[3] SBD in dextra tenens.
[4] SBD add baculi.

[a] For music see Appendix.
[b] S ueneracione et inclinat se.
[c] A has notation. See Appendix.
[d] SA postea.
[e] not in SA.

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benediccionem. {Peracta benediccione statim dicat episcopus more solito *Et pax dei sit semper uobiscum:* chorus respondeat *Et cum spiritu tuo*[a]. Quando uero non celebrat tunc statim post *Per omnia secula seculorum*}[b] sequatur *Pax ✠ domini sit semper uobiscum.* Chorus *Et cum spiritu tuo,* °ut supra°.

32. Ad *Agnus dei* dicendum accedant[1] diaconus et subdiaconus ad sacerdotem[2], diaconus[3] [a dextris et] subdiaconus a sinistris[4].

32. Ad *Agnus dei* dicendum, accedant diaconus et subdiaconus ad sacerdotem uterque a dextris, diaconus propior subdiaconus remocior, et dicant priuatim *Agnus dei qui tollis peccata mundi miserere nobis.* ij. *Agnus dei qui tollis peccata mundi dona nobis pacem.*

In missis [uero] pro defunctis dicitur sic[c]: *Agnus dei qui tollis peccata mundi dona eis requiem* [iij], cum hac addicione in fine *sempiternam.*

[d]Hic cruce signando deponat dictam terciam partem hostie in sanguine sic dicendo[d]:—*Hec sacrosancta commixtio corporis* &c. *per eundem christum dominum nostrum Amen*°.

Antequam pax detur, dicat sacerdos *Domine sancte pater eterne deus da mihi hoc sacrificium* &c. *Qui uiuis et regnas deus*°.

33. Pacem uero diaconus a sacerdote accipiat;

33. [d]Hic deosculetur sacerdos corporalia in dextera parte et in summitate calicis, et postea diaconum, dicens[d]
Pax tibi et ecclesie ℟ *Et cum spiritu tuo.* Diaconus a dextris sacerdotis

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1 D accedunt S accendat.
2 SD add uterque a dextris.
3 SBD add propior.
4 SBD remotior, not a sinistris.

a For the music see Appendix.
b not in SA. c S hoc modo.
d—d in red in C.

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deinde [1]primum deosculetur subdiaconum[1] deinde ad gradum chori rectorem ex parte decani, dehinc alium ex parte cantoris [de]osculetur. Qui duo pacem choro reportent incipientes a decano et cantore, uel ab hiis qui stallis eorum stent[2] proximiores.

[ab eo] pacem recipiat et subdiacono porrigat.

Deinde ipse° sacerdos° ad gradum chori [a]rectorem ex parte decani, dehinc alium ex parte cantoris osculetur. Qui duo[a] pacem choro portent uterque sue parti incipientes a maioribus, [b]{scilicet a decano cantore uel ab hiis qui stallis [eorum] constant proximiores. Deinde a cancellario et thesaurario uel ab hiis qui stallis eorum sunt proximiores. Deinde ab extremis secunde forme et postea ab extremis prime forme, qui pacem aliis earundem formarum percipient.

In festis dupplicibus primo deosculetur diaconus subdiaconum deinde duos secundarios rectores ad gradum chori; qui primo pacem deferant cantori si regimini chori interfuerit et eis duobus collateralibus rectoribus principalibus. Postea ipsis principalibus rectoribus pacem ipsam ex parte decani et cantoris deferentibus ad gradum superiorem et inferiorem, secundariis uero deferentibus ex parte cancellarii et thesaurarii ad gradum superiorem et inferiorem et eciam ad ipsos pueros}[b]. [In festis uero et in feriis quando chorus non regitur pax a diacono choro apportatur per duos extremos de secunda forma: cetera sicut prius.]

Si episcopus celebrauerit, principalis diaconus[x] deosculetur principalem subdiaconum a quo ceteri diaconi pacem sumant. Deinde

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[1]—[1] SB primo subdiaconum. D primo subdiacono porrigat.
[2] SBD stant.

[a]—[a] SA ipse diaconus pacem portat rectoribus chori et ipsi.
[b]—[b] not in SA which have the following paragraph instead.

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duos secundarios rectores, [si duplex festum fuerit qui primo deferant ad rectores principales, postea ipsis principalibus rectoribus pacem ipsam ex parte decani et cantoris deferentibus: secundariis uero ex parte cancellarii et thesaurarii]: {et si fuerint duo tantum rectores eos deosculetur &c. ut supra. Si presens fuerit et non celebrauerit, pacem statim post deosculatum subdiaconum ipsi episcopo diaconus pacem porriget &c. sicut prius.

Quando chorus non regitur, duo extremi de secunda forma ad gradum chori a diacono pacem sumant et ab eisdem chorus ut superius apportetur}[a].

34. Post pacem datam dicat sacerdos oraciones sequentes priuatim antequam communicet, tenendo hostiam duabus manibus ita dicens, *Deus pater fons et origo.*

[b]Hic inclinet se [sacerdos] ad hostiam ita° dicens[b]:—*Te adoro, te glorifico, te tota cordis* [*intencione*] &c. *per eundem christum dominum nostrum Amen°.*

Alia oracio. *Domine Iesu christe fili dei uiui, qui ex uoluntate° patris°* &c. *saluator mundi, qui cum deo patre et eodem spiritu sancto uiuis et regnas deus per omnia secula seculorum Amen°.* Sequatur *Corporis et sanguinis tui* &c. [b]Ad corpus dicat cum inclinacione antequam percipiat[b]. *Aue in eternum sanctissima caro christi mihi ante omnia et super omnia summa dulcedo. Corpus domini nostri Jesu Christi sit mihi peccatori*

[a] not in SA which have the preceding paragraph instead. [b–b] in red in C.

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uia et uita Amen°: in nomine patris et filii et spiritus sancti Amen.

Hic sumat corpus, cruce facta de eo[a] corpore ante os recipientis.

[b]Deinde ad sanguinem cum magna deuocione dicens[b], *Aue in eternum celestis potus mihi ante omnia et super omnia summa dulcedo: corpus et sanguis domini nostri Iesu Christi prosit mihi peccatori ad remedium sempiternum in uitam eternam [Amen]: in nomine patris et filii et spiritus sancti Amen.*

Hic sumat sanguinem; quo sumpto eat sacerdos ad dextrum cornu altaris cum calice inter manus, adhuc digitis coniunctis, sicut prius, et accedat subdiaconus et effundat in calicem uinum et aquam et resincerat sacerdos manus suas ne alique reliquie corporis et sanguinis remaneant in digitis uel in calice.

Cum uero aliquis [sacerdos] debet bis celebrare in uno die, tunc non debet accipere[c] ablucionem ullam sed ponere in sacrario aut in uase mundo usque ad finem alterius misse, et tunc sumatur utraque ablucio: Post primam effusionem sequitur ista oracio. *Quod ore sumpsimus* &c. Hic lauet digitos suos in concauitate calicis cum uino infuso a subdiacono: quo hausto sequitur ista oracio. *Hec nos domine° communio* &c. Hic infundat subdiaconus [d]aquam in calicem, qua hausta[d] eat sacerdos in medio altaris et inclinet se et dicat cum deuocione hanc oracionem. *Gracias tibi ago domine sancte pater* &c.: et cum hac

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[a] S cum ipso. [b—b] in red in C.
[c] S percipere. [d—d] S uinum...quo hausto.

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34. Post percepcionem sacramenti, sacerdote ad manus abluendas ueniente, diaconus corporalia complice[a]t et in loculo reponat. Postea uero ipsa corporalia calici cum offertorio superponat, ipsumque calicem, dum postcommunio dicitur, ipsi acolito dimittat[1];
qui dum *Per omnia*
dicitur post oracionem ea solempnitate qua eum portauit[2] reportet.

35. Post *Benedicamus* dictum a diacono [ad altare conuerso] oracione eat sacerdos ad dextrum cornu altaris {et abluat manus. Diaconus interim corporalia complicet ad dextrum cornu altaris}[a]. Subdiaconus librum portet. Et accepto diaconus calice iacente super patenam, et redeunte sacerdote ad dextrum cornu altaris, si ali°quid infusionis remaneat ori sacerdotis porrigat resumendum.

Post percepcionem sacramenti, sacerdote ad manus abluendum[b] ueniente, diaconus corporalia complicet et in loculo reponat. Postea uero ipsa corporalia calici cum offertorio superponat et ipsum quoque[c] calicem dum postcommunio dicitur ipsi acolito committat: qui dum *Per omnia secula seculorum* dicitur post oracionem ea solempnitate qua eum apportauit reportet. Ablutis manibus sacerdotis reuertat se ad dextrum cornu altaris et dicat una cum ministris communionem. Deinde facto signaculo crucis in facie uertat se [sacerdos] ad populum sacerdos°, eleuatisque aliquantulum brachiis et iunctis manibus dicat *Dominus uobiscum* et iterum uertat se ad altare dicens *Oremus.* Deinde dicat postcommuniones iuxta numerum et ordinem antedictarum oracionum ante epistolam.

35. Finita ultima postcommunione factoque signaculo crucis in sua fronte, iterum se uertat sacerdos ad populum et dicat *Dominus uobiscum.* Deinde dicat diaconus casula[x] sua reindutus, quando utitur, *Benedica-*

[1] SDB committat. [2] SBD apportauit. [a] not in S. [b] S abluendas. [c] S ipsumque.

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iterum[1] casula induto[2], et post

inclinacionem a[3] se factam sacerdos cum suis ministris modo quo accessit abscedat[4].

mus domino. Alio [uero] tempore dicitur *Ite missa est.* Quocienscunque enim dicitur *Ite missa est*, semper dicitur ad populum conuertendo[a]: et cum dicere debeat *Benedicamus domino* uel *Requiescant in pace* conuertendo ad altare dicitur. {Et notandum quod in ea parte altaris qua missa incipiatur in eadem finiatur}[b].

Hiis finitis[c], sacerdos corpore inclinato iunctis manibus tacita uoce coram altari in medio dicat hanc oracionem: *Placeat tibi sancta trinitas.* Qua finita erigat se sacerdos signans se in facie sua dicens, *in nomine patris et filii et spiritus sancti Amen.* Et sic inclinacione facta eo ordine quo prius accesserunt ad altare in principio misse sic induti cum ceroferariis et ceteris ministris redeant in fine: et statim post *Deo gracias* in choro incipiatur hora nona quando post missam dicitur. Sacerdos uero in redeundo dicat euangelium *In principio erat Verbum.*

For §§ 36—43 see below p. 100[d].

44. Cum uero exuerit[x] sacerdos casulam et alia uestimenta sacerdotalia, dicat psalmos subscriptos sub uno *Gloria patri*[e] cum antiphona *Trium puerorum*: Ps. *Benedicite sacerdotes* {&c. usque ad finem}[b]. Ps. *Laudate dominum in sanctis eius*: {totus psalmus dicitur}[b]. [Ps.] *Nunc dimittis.* Deinde tota dicitur[e] antiphona. *Trium puerorum cantemus ymnum quem cantabant in camino*

[1] D interim.
[2] SDB add ad populum conuerso.
[3] D ad.
[4] D recedat corrected to incedat.

[a] S conuersus. [b] not in SA.
[c] SA dictis.
[d] from S: A has these §§ as another chapter, following §44.
[e] S dicatur tota.

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ignis benedicentes dominum. *Kirieleyson Christeleyson Kirieleyson Pater noster. Et ne nos. Sed libera nos. Benedicamus patrem et° filium°. Laudemus et superexaltemus. Benedictus es domine in firmamento celi° Et laudabilis. Benedicat et custodiat* {*nos omnipotens et misericors deus*}[a] *Amen. Non intres in iudicium. Quia non iustificabitur. Domine deus uirtutum. Et ostende. Domine exaudi. Et clamor. Dominus uobiscum* {*Et cum spiritu*}[a]. *Oremus. Deus qui tribus pueris°.* Oratio *Ure igne sancti° spiritus°.* Oratio *Acciones nostras*: et finiantur sub ista determinacione *Per christum* [*dominum nostrum. Amen*].

43. [Notandum est quod a *Domine ne in ira* usque ad cenam domini et a *Deus omnium* usque ad uigiliam natalis domini dicuntur iste preces sequentes ad missam cotidie in feriis et festis trium leccionum et in octauis et infra quando chorus non regitur: et dicantur inter *Per omnia secula seculorum* post *Pater noster* et *Pax domini;* sacerdote dicente sic *Per omnia secula seculorum,* choro respondente *Amen,* statim dicat chorus per se preces in prostracione: {sacerdos uero cum suis ministris similiter dicat preces sine prostracione}[b] hoc modo:—Ps. *Deus uenerunt.* Totus psalmus dicitur cum *Gloria patri.* Alius Ps. *Deus misereatur* et alius Ps. *Domine in uirtute* similiter dicuntur cum *Gloria patri.* Deinde dicatur antiphona *Tua est potencia tuum regnum,*

[a] not in SA. [b] not in A.

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domine, tu es super omnes gentes; da pacem domine in diebus nostris.

Kyrieleyson, Christeleyson. Kyrieleyson. Pater noster.

Et hec omnia sine nota dicuntur tam a clericis in choro quam a sacerdote cum suis ministris. Deinde dicat sacerdos cum nota *Et ne nos. Sed libera. Exurgat deus. Et fugiant. Non nobis domine. Sed nomini tuo da gloriam. Oremus pro afflictis et captiuis. Libera deus israel ex omnibus tribulacionibus eorum. Mitte eis domine. Et de syon. Esto eis domine. A facie inimici. Domine saluum fac. Et exaudi nos. Domine exaudi. Dominus uobiscum. Oremus. Deus qui admirabili prouidencia...Rege quesumus domine famulum tuum...Da quesumus omnipotens deus famulo tuo...*][a]

XL. (93) ADAP(TA)CIO SERVICII DOMINICE PRIME [1]ADVENTUS ET ALIARUM DOMINICARUM[1]; CUM SUIS EXCEPCIONIBUS.

1. Modus seruicii prime[2] dominice [aduentus domini] locum habet omni die dominica simplici per annum, excepto quod in aduentu [domini], et |a| septuagesima usque ad pascha, utuntur diaconus et subdiaconus casulis[3]. In aliis uero temporibus dalmaticis et tunicis. Preterea in predictis temporibus inchoetur[4] missa sine *Gloria in excelsis* et terminetur[5] sine *Ite missa*

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[1]–[1] SBD IN ADVENTV[ET]IN ALIIS DOMINICIS.
[2] SDB huius.
[3] In margin of D is inserted *Quare hoc.*
[4] SDB inchoatur. [5] SBD terminatur.
[a] from SA.

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est: in aliis uero [temporibus] cum *Gloria in excelsis* inchoetur[1] et cum *Ite missa est* terminetur[2].

2. Preterea nulla die dominica per annum dicitur prosa ad missam, quando de dominica agitur nisi in aduentu domini[3]; et [in] die dominica qua cantatur *Dum medium silencium*, temporis[4] ueneracionis Natalis[5] racione [et in tempore paschali, scilicet a dominica que dicitur in albis usque ad dominicam proximam post festum sancte trinitatis]. Preterea qualibet die dominica per annum dicitur *Alleluya* ad missam, nisi a[6] septuagesima usque ad pascha. Tunc enim tractus cantetur[7], sine *Alleluya* et sine prosa, a quatuor [clericis] de superiore gradu in cappis sericis ad gradum chori; ita quod omnes[8] simul primum uersum incipiant, quem[9] duo ex parte chori principalis prosequantur[10], aliis duobus interim in extrema parte prime forme sedentibus; et ita alternis[11] uicibus singuli uersus tocius tractus[12] ab illis quatuor[13] dicantur[14], choro interim sedente: ita ut omnes[15] simul tractum ipsum terminent. In prima[16] dominica quadragesime, et in dominica palmarum, tractus in choro alternis[11] uicibus cantetur[17] hinc inde, modo predicto.

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1 SDB inchoatur.
2 SDB terminatur.
3 SDB transpose.
4 SBD transpose.
5 SBD add domini.
6 SB in.
7 SBD cantatur.
8 D adds illi quatuor.
9 D que.
10 D consequantur.
11 D has alternis (ni *in rasura*).
12 so D corrected for uersibus.
13 SB have totius tractus here.
14 D adds totus tractus dicatur.
15 D ita quod omnes. SB ita quidem ut omnes.
16 SBD add tamen.
17 SDB cantatur.

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XLI. (33) DE TABULA FERIALI.

1. Secunda feria tabula[1] hoc modo disponitur: in primis scribitur puer ebdomadarius ad primam leccionem legendam: hic idem tenetur subministrare sacerdoti librum deferendo[2] ad matutinas et ad uesperas ⌜et⌝ ad collectas dicendas:

[44. DE MODO EXEQUENDI OFFICIUM IN FERIALIBUS DIEBUS ET IN FESTIS TRIUM LECCIONUM SINE REGIMINE CHORI.][a]

For § 1 see below p. 95.

2. Primam leccionem legat puer ebdomadarius: hic idem tenetur [sub]ministrare sacerdoti in libro[b] deferendo ad matutinas et ad uesperas [et] ad capitulum et [ad] collectas dicendas[c] per totam ebdomadam.

{Notandum quod pueri tenentur in omni dupplici festo et in omnibus dominicis et in festis nouem leccionum, que habent inuitatorium triplex, interesse uesperis completorio matutinis prime hore diei et misse, uigiliis quoque mortuorum quociens fuerit† pro corpore presenti et in trigintalibus et in anniuersariis: alias non tenentur interesse huiusmodi horis nisi ministrantes legentes pariter et cantantes: excepto quod in aduentu et a septuagesima usque ad quadragesimam quando de feria agitur, puer ebdomadarius responsorii tenetur interesse prime et tertie et sexte hore ad antiphonas incipiendas et responsoria cantanda.

In quadragesima tenetur idem interesse omnibus horis diei quando de feria agitur ad idem faciendum.

In aliis temporibus anni, siue de feria agitur siue de festo, tres lecciones sine regimine chori antiphone

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[1] SDB transpose.
[2] B deferendum. SD deferend'.

[a] C has no heading. For §§ 4–8 see below p. 96.
[b] SJR librum.
[c] J collectam dicendam.

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[et] ad secundam [leccionem] aliquis in prima parte secunde forme ex opposito: ad terciam [leccionem] aliquis de superiore gradu in primo capite.

2. Ad primum responsorium cantandum scribitur[1] [alius] puer ebdomadarius: dicuntur autem pueri ebdomadarii ad legendum et[2] cantandum per ebdomadam illi, qui ad primam leccionem et ad primum responsorium scribuntur in tabula dominicali:

(p. 95)

[et] [3]ad cantandum secundum et tercium responsorium scribuntur[3] clerici iuxta ordinem lectorum: et hoc obseruetur[4] qualibet feria per annum et quolibet festo trium leccionum sine regimine chori, nisi[5] propriis uigiliis[6] et [in] quatuor temporibus et in rogacionibus, quando ad matutinas legatur[7] euangelii exposicio[8]: tunc enim duo clerici de secunda forma scribantur[9] et responsoria super terciam et sextam et nonam in secunda forma a puero eiusdem forme inchoando discurrant.}[a]

Secundam leccionem legat aliquis [b]in prima parte secunde forme ex alia parte chori[b]: terciam leccionem legat aliquis de superiore gradu: {et legantur omnes lecciones° in pulpito, habitu non mutato.}[c]

3. Primum responsorium [cantet] alius° puer ebdomadarius: dicuntur autem pueri ebdomadarii ad legendum et[d] cantandum per ebdomadam illi qui ad primam leccionem et ad primum responsorium scribantur[e] in tabula dominicali.

Et° [sciendum est quod pueri ebdomadarii] semper debent esse ex parte chori principali: eorum uero qui ad candelabra [scripti] sunt, unus ex una parte chori et alius ex alia parte[f]. {Reliqui uero in disposicione tabulam componentis.}[g]

Secundum responsorium cantet [h]eis proximus[h]; secundam [leccionem] legat scilicet° in secunda forma†: similiter[i] tercium responsorium in superiore gradu. Et hoc obseruetur qualibet feria per annum et in quolibet festo trium leccionum sine regimine chori, nisi in propriis uigiliis et in quatuor temporibus et in rogacionibus quando ad matutinas legitur exposicio euangelii: tunc enim° prima et secunda lecciones a

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[1] SBD scribatur. [2] BD add ad.
[3]—[3] SDB ad secundum responsorium et ad tercium cantandum scribantur.
[4] SB obseruatur. [5] SDB add in.
[6] B transposes. [7] SBD legitur.
[8] D euangelium ex exposicione.
[9] SB scribuntur.

[a] from C only.
[b]—[b] SJ have text but omit in prima parte de secunda forma.
[c] not in S. [d] R uel ad.
[e] R scribuntur.
[f] SA† opposita. RJ opposito.
[g] not in SA.
[h]—[h] SJR ei proximus qui. [i] J sic.

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|ad primam leccionem et ad primum responsorium.

clericis secunde forme[a] legantur, et primum et secundum[x] responsoria a clericis de eadem forma cantentur.

XLII. (34) ADAPTACIO[1] AD TABULAM FERIALEM DE COLLACIONE.

In quadragesima quoque singulis feriis scribuntur clerici ad collacionem[2] legendam, ita quod fiat incepcio ab excellenciore ex parte chori, et legatur in superiore gradu per quatuor ebdomadas: deinceps in secunda forma; ita tamen quod in quarta feria ante pascha in prima forma legatur. In annunciacione dominica[3], quando infra passionem [domini] celebratur, in superiore |gradu| legatur. Sciendum autem quod pueri ebdomadarii semper debent esse ex parte principalis[4] [rectoris] chori. Eorum uero, qui ad candelabra sunt, unus ex una parte chori alter ex opposito[5]: reliqui uero tres in disposicione[6] sunt tabulam componentis[6].

(p. 94

XLIII. (51) DE MODO EXEQUENDI [7]OFFICIUM MATUTINUM SECUNDE FERIE ADUENTUS DOMINI[7].

1. Feria[8] secunda in aduentu [domini] a cantore Inuitatorium querat[9] cantet aliquis de secunda forma uice rectoris ebdomadarii. Ymnus in superiore gradu incipiatur

44. For title see p. 93.

1. Ad matutinas in ferialibus diebus [et in festis trium leccionum que non habent inuitatorium duplex][b] inuitatorium a cantore quesitum dicat aliquis de secunda forma uice

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[1] SDB ADIECTIO. [2] SDB transpose.
[3] DB transpose. SBD add tamen.
[4] So D but S principal'.
[5] SB opposita. [6] S componentes!.
[7]–[7] SDB OFFICIUM (D SERUICIUM) FERIALE IN SECUNDA FERIA ADUENTUS.
[8] SDB transpose.
[9] SDB inuitatorium a cantore quesitum.
[a] R de secunda forma. [b] from S.

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ad disposicionem rectoris. Cetera eciam omnia que[1a] ad generale officium rectoris pertinent, idem rector per se uel per alium exequatur.

Prima antiphona a primo prime forme incipiatur; secunda antiphona[1] a sibi opposito prime uel secunde forme; et cetere [antiphone] per[2] ordinem discurrant[3], ita quod quinta [antiphona] incipiatur a primo clerico secunde forme ex parte chori.

2. In laudibus, prima[4] et tercia antiphone a predictis[5] pueris incipiantur: cetere in secunda forma incipiantur, ordine clericorum continuato[6] prius incepto. Cetera omnia, que ad matutinas pertinent, ut in dominica expleantur; excepto quod in feriis[7] omnes ymni in superiore gradu incipiantur[8]:

rectoris ebdomadarii, loco nec habitu mutato, cum psalmo *Uenite*. Ymnus in superiori gradu incipiatur ad disposicionem[a] rectoris: cetera omnia[x] autem que ad generale officium rectoris pertinent idem rector uel per se uel per alium exequatur.

{Prima et secunda et tercia antiphona a primo clerico de secunda forma ex parte chori incipiatur: cetere in eadem forma hinc inde discurrant.}[b]

[Prima antiphona a primo puero prime forme incipiatur, secunda antiphona[c] a [puero] sibi opposito prime forme: et ita cetere antiphone per ordinem discurrant: ita quod quinta antiphona incipiatur a primo clerico secunde forme ex parte chori: sexta antiphona a suo pari ex opposito: et si nouem antiphone sunt[c], septima octaua et nona in eadem forma discurrant.][d]

Uersiculus ab uno solo puero ex parte chori dicitur loco nec habitu mutato.

For §§ 2, 3 see above p. 93.

4. In laudibus prima et secunda {et tercia}[e] antiphone a predictis duobus pueris incipiantur. {Cetere in secunda forma discurrant}[e] ordine clericorum continuato[x] prius[f] incepto: cetera omnia que ad matutinas pertinent ut in dominicis[g] expleantur; excepto quod in feriis omnes ympni in superiore gradu incipiantur, quod eciam[h] obseruetur in omni festo trium leccionum {sine

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[1a] S quod t.
[1] D autem.
[2] SD secundum.
[3] D discurrunt.
[4] D proxima.
[5] SDB add duobus.
[6] D transposes.
[7] D feria.
[8] SB incipiuntur.
[a] R pro disposicione.
[b] not in SAJR.
[c] R fuerint.
[d] from SAJ.
[e] not in SAJR.
[f] R post.
[g] J dominica.
[h] R autem.

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et preterea [preces fiant cum prostracionibus ad uesperas et ad matutinas et ad ceteras horas: et] sacerdos in collectis dicendis locum nec[1] habitum mutet[2] ad uesperas nec[3] ad matutinas:

preterea non incensatur altare[4] ad uesperas nec[5] ad matutinas [6]post psalmum *Magnificat* uel post psalmum *Benedictus*[6].

3. Ad primam, antiphona super psalmos a primo [clerico] prime forme incipiatur ex parte chori: antiphonam super ⌈psalmum⌉ *Quicunque uult* primus de secunda forma incipiat: responsorium ab aliquo prime forme dicitur[7]: cetera omnia ut[8] in precedente dominica, nisi quod in hac feria ad omnes horas cum prostracionibus[9] ⌈preces⌉ fiant[10].

Ad terciam, antiphonam super psalmos incipiat puer ebdomadarius responsorii et responsorium cantet: cetera[11] ut in precedente dominica [cum prostracionibus].

Ad sextam, eodem modo[12] fiant omnia sicut ad terciam [prenotatum est].

Ad nonam, antiphona super regimine chori}[a] et in octauis et° infra° quando chorus non regitur:

preterea sacerdos in collectis dicendis habitum non mutat[b]: ad uesperas et[c] ad matutinas tamen ad gradum chori dicat[d] ipse sacerdos oraciones[d] absque ceroferariis: preterea non[e] thurificatur[f] altare nec chorus {in feriis}[g] neque in festis [trium leccionum] sine regimine chori ad matutinas neque[h] ad uesperas neque° ad *Benedictus* neque ad°[i] *Magnificat.*

5. Ad primam, antiphona super psalmos a primo clerico prime forme incipiatur ex parte chori: antiphonam super *Quicunque uult* primus [clericus] de secunda forma incipiat: responsorium *Iesu Christe* ab aliquo prime forme dicitur: cetera [autem omnia° sic]ut in dominicis nisi quod° in feriis fiant[k] preces ad omnes horas cum prostracionibus[l].

Ad terciam, antiphona a primo clerico secunde forme[m] ex parte chori incipiatur: responsorium a suo proximo cantetur.

Ad sextam, et ad° nonam omnia fiant sicut ad terciam a singulis clericis per ordinem de secunda forma.

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[1] B non. [2] SDB mutat.
[3] SDB et. [4] SDB add in feriis.
[5] SDB transpose and read uel.
[6—6] AD ad *Benedictus* et ad *Magnificat.* SB the same but inverted.
[7] SDB dicatur.
[8] B sicut S *uero*[t] instead of ut.
[9] SDB transpose. [10] SDB fiunt.
[11] SDB add fiant. [12] B ordine.

[a] not in SAJR.
[b] J mutet. R habitu non mutato.
[c] SAJ nec. [d—d] J oracionem.
[e] J nec enim. [f] R thurificetur.
[g] not in S. [h] J nec.
[i] SR et. [k] J fiunt.
[l] J prostracione. R omits.
[m] SAJR in secunda forma.

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psalmos incipiatur a primo clerico prime[1] forme: responsorium a sibi proximo cantetur: cetera ⌞ut⌟ in aliis horis.

4. Ad uesperas, primam antiphonam incipiat primus prime forme: secundam [antiphonam] sibi oppositus ex[2] eadem forma: cetere antiphone[3] in eadem forma per ordinem [hinc inde] discurrant.

Responsorium cantet puer ebdomadarius[4]: cetera fiant ut supra[5] ad matutinas.

Ad completorium, antiphonam super psalmos incipiat quidam de prima forma pro uoluntate rectoris ebdomadarii[6].

6. Ad uesperas, primam antiphonam super psalmos incipiat primus clericus prime forme: secundam [antiphonam] sibi oppositus de eadem [forma]: cetere [antiphone] [a]in secunda forma a primis incipiendo per ordinem discurrant[a].

{Preterea ab incepcione antiphone *O sapiencia* usque ad uigiliam natalis domini in ferialibus diebus quando de feria agitur quatuor antiphone super psalmos hinc inde inter pueros discurrant: quinta antiphona a primo clerico in secunda forma incipiatur.}[b] Responsorium, si habeatur, cantet puer ebdomadarius, loco nec habitu mutato: cetera omnia fiant ut superius[c] ad matutinas.

Ad completorium, antiphonam super psalmos incipiat quidam puer[•] de prima forma pro uoluntate rectoris ebdomadarii: cetera [omnia] ut in dominicis, nisi quod in feriis fiunt preces cum prostracionibus.

XLIV. (52) ADAPTACIO EIUSDEM [FERIE ET] IN ALIIS FERIIS PER ANNUM.

1. Modus et ordo seruicii huius ferie seruetur[7] singulis feriis per annum, quando de temporali agitur, excepto quod extra aduentum et

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[1] SDB secunde. [2] SDB de.
[3] SDB omnes.
[4] SDB add responsorii. [5] SBD superius.
[6] SDB add Cetera ut in dominica, nisi quod hic fiunt preces ⌞cum prostracionibus⌟.
[7] SDB transpose.

[a—a] SAJR in eadem forma per ordinem discurrant.
[b] not in SAJR. [•] J supra.

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septuagesimam[1] puer ebdomadarius responsorii non tenetur interesse tercie nisi[2] ceteris horis diei sequentibus[3]: et preterquam in quadragesima[4]; quia tunc ad nonam antiphona super psalmos a puero ebdomadario incipi[a]tur et responsorium ab eodem cantetur[5].

Ad completorium quoque [in quadragesima] responsorium ab aliquo prime forme cantetur[5]. Ad uesperas eciam in alio tempore [preter]quam in aduentu et in quadragesima in feriis non dicitur responsorium.

2. Preterea in paschali tempore ad uesperas[6] et ad matutinas [et ad laudes in feriis] non dicitur nisi una sola antiphona super psalmos[7], neque preces fiant[8] cum prostracionibus.

Preterea in quadragesima omnes

7. Preterea in omnibus feriis per totam quadragesimam dicitur responsorium ad completorium ab uno solo puero, loco nec habitu mutato sed ad altare conuerso.

Preterea in ferialibus diebus per aduentum et a septuagesima usque ad quadragesimam ad terciam et [ad] sextam, puer ebdomadarius[x] antiphonam super psalmos incipiat, et responsorium cantet.

{In quadragesima uero ad terciam et° [ad] sextam [et ad nonam] puer ebdomadarius[x] {antiphonam super psalmos}[a] incipiat et responsorium cantet.}[b]

8. Preterea in tempore paschali[c] ad matutinas et ad laudes et ad uesperas non dicitur nisi una sola antiphona super psalmos, et illa incipitur[d] in prima forma: neque fiunt[e] tunc preces cum prostracionibus.

p. 197.

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[1] D quadragesima. [2] SBD nec. [3] SB transpose. [4] S sexagesima. [5] SDB cantatur. [6] SB transpose. [7] SDB add nec eciam in laudibus. [8] SDB fiunt.

[a] not in J. [b] not in R. [c] R pasche. [d] SJR incipiatur. [e] JR fiant.

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hore diei ante missam dicuntur. Post missam[1] sine interuallo *Placebo* et uespere diei [dicuntur]: deinde uespere de sancta maria.

Post prandium ante pulsatam collacionem[2], dicuntur Vigilie mortuorum: deinde legatur[3] [aliquis sermo ab aliquo clerico de secunda forma] in collacione, habitu non mutato.

Postea sequitur[4] completorium.

XLV. (92) DE MODO EXEQUENDI OFFICIUM MISSE IN SECUNDA FERIA ADUENTUS DOMINI[5].

1. Feria[6] secunda in aduentu [domini ad missam] idem modus seruetur[7] seruicii qui in precedente dominica [aduentus], exceptis[8] quibusdam: scilicet quod in hac feria intrat sacerdos cum suis ministris ad officium exequendum in inicio ipsius[9] officii misse. Preterea Epistola ad gradum chori legatur[10].

2. Gradale ab uno solo puero in superpelliceo ad gradum chori cantetur[11].

66. For §§ 1—35 see above pp. 61—89.

36[a]. Predictus modus et ordo seruetur[x] seruicii in omnibus feriis et° festis et in° octauis et infra quando chorus non regitur, quibusdam tamen exceptis; quod in hiis predictis feriis et festis et octauis intrat sacerdos cum suis ministris ad officium exequendum [et in] inicio ipsius officii[x] misse.

37. Preterea gradale ab uno solo puero [b]ceroferario in alba debet dici, et hoc a parte chori et ante gradum chori[b]. In festis uero quando[c] inuitatorium a duobus cantatur et in octauis et infra sine regimine chori, dicitur gradale a duobus pueris in superpelliceis ad gradum chori.

Alleluya uero tunc a duobus clericis de secunda forma dicitur, loco et habitu [d]predictis seruatis. In festis[d] tamen quo *Alleluya Laudate*

[1] SDB add uero.
[2] SDB autem, pulsata collacione.
[3] SDB legitur. [4] D sequatur.
[5] SB FERIA SECUNDA IN ADUENTU. D has the same but inverts the clauses.
[6] SB transpose.
[7] SDB seruicii seruatur.
[8] SDB transpose. [9] D transposes.
[10] SDB legitur. [11] SDB cantatur.

[a] The §§ 36—43 follow § 44 in CA except that C has no § 42. S has §§ 36—42 before § 44 but § 43 after it. The previous note on p. 89 (note *d*) is incomplete, and the note *a* on p. 91 and the bracket to which it refers should be deleted.
[b—b] S in superpelliceo ad gradum chori incipiatur et suus uersus dicitur.
[c] S in quibus.
[d—d] S predicto seruato. In festo.

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Alleluya ab alio puero tali loco et habitu.

pueri dominum° dicitur, idem *Alleluya* semper a duobus pueris in superpelliceis cantatur[x] ad gradum chori. [a]Similiter fiat in omnibus feriis[a] paschalis temporis scilicet° quod° primum *Alleluya* a duobus cantatur° pueris: similiter° et secundum *Alleluya*° [ab aliis duobus] loco et habitu predicto seruatis[b] [cantantur] [c]et eciam in sabbato in ebdomada pasche[c].

In ceteris uero festis et feriis per totum annum extra septuagesimam [c]usque ad pascha[c] [et uigilias et quatuor tempora][d] ab uno solo puero {ceroferario° ex parte chori *altera* secundum}[e] canta*tur* *Alleluya*[x] ad gradum [chori][x] in superpelliceo.

[In festis uero sine regimine chori paschalis temporis primum *Alleluya* a duobus pueris in superpelliceis ad gradum chori et secundum *Alleluya* a duobus de secunda forma in simili habitu ad gradum chori dicitur.][d]

Preterea nulla feria per annum ad missam[x] dicitur *Gloria in excelsis* nec *Ite missa est* quando de feria dicitur missa uel de dominica per ebdomadam, nec eciam in uigiliis sanctorum uel de temporali nisi tantum in uigilia pasche et pentecostes.

For §§ 38—40 see below p. 103.

3. Euangelium non ⌊in⌋ pulpito ⌊super aquilam⌋[1] [legatur] sed in presbiterio super pulpitum[2] ad hoc paratum uersus aquilonem conuerso diacono: quod unus ceroferariorum

41. Preterea euangelium non in pulpito in aquila sed in presbiterio iuxta inferiorem° gradum altaris super lectrinum ad hoc paratum uersus aquilonem conuerso diacono

[1] SB in aquila.
[2] SB pulpito ad 'hoc' parato (S peracto).

[a]—[a] S In feriis autem, and transposes this and the succeeding paragraph.
[b] S seruato. A predictis sacerdotis†.
[c]—[c] not in S. [d] from S.
[e] not in SA. C has ar' and cantar'.

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post lectam epistolam in loco debito disponat et ornet[1].

Dum legitur Euangelium subdiaconus textum teneat in faciem ipsius legentis, ceroferariis diacono assistentibus, uno a dextris, alio[2] a sinistris.

Preterea post lectum euangelium sacerdos textum ministerio diaconi deosculetur, sed tunc non thurificetur [sacerdos] nec chorus incensetur. Nunquam enim chorus post euangelium ⌜ad missam⌝ incensetur[3] nisi[4] quando *Credo in unum*[5] dicitur, sed tunc semper.

Preterea pax [semper] a diacono choro [non] apportetur[6] ⌜⌞sed⌟⌝ per duos extremos de secunda forma.

Ceterea ut prius.

4. Preterea hac feria ante terciam dicitur missa in capitulo pro fidelibus cum diacono et subdiacono albis[7] indutis: quod semper obseruetur[8] in omni missa pro defunctis, nisi quando pro episcopis ecclesie[9] ipsius defunctis celebretur, et in crastino omnium sanctorum:

Tunc enim dalmaticis utuntur[9] et tunicis.

legatur: quod unus ceroferariorum post lectam epistolam in debito[x] loco disponet† et ornet.

Dum legatur[a] euangelium subdiaconus textum teneat in faciem legentis, ceroferariis diacono assistentibus, uno a dextris, reliquo a sinistris: puer uero turribularius [b]stet iuxta gradum predictum post diaconum ex altera parte presbiterii[b] ad eum conuersus.

Post lectum euangelium sacerdos textum ministerio diaconi deosculetur, sed tunc non thurificetur [nec] chorus. Nunquam enim thurificetur chorus post euangelium ad missam nisi quando dicitur *Credo in*° *unum*°, sed tunc semper. Tamen sacrificium cotidie thurificetur.

[42. Preterea in omnibus feriis et festis trium leccionum et in octauis et infra quando chorus non regitur extra tempus pasche post terciam dicitur missa pro defunctis, nisi in crastino alicuius sancti duplicis festi, cum diacono et subdiacono albis cum amictibus indutis: quod semper obseruetur in omnibus missis pro defunctis scilicet nisi pro corpore presenti et in anniuersariis episcoporum et in die animarum.

Tunc enim dalmaticis et tunicis utuntur nigris. Similiter et casula sacerdotalia†[c].

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[1] D ornat. D has a marginal analysis of this chapter and the one following.
[2] SBD reliquo.
[3] SDB incensatur and D has it earlier.
[4] S adds quod!.
[5] D adds *deum*.
[6] DB apportatur.
[7] SDB add tantum.
[8] SDB obseruatur.
[9] SDB transpose.

[a] S Cum legitur.
[b—b] SA post eum (A ipsum) diaconum stet.
[c] A Similiter et sacerdos casula magna.

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Preterea in omni missa que de feria dicitur fiat prostracio a toto choro statim post *Sanctus* usque *Pax domini* per totum annum nisi a pascha usque ad *Deus omnium.*]

For §§ 43, 44 see pp. 90 and 89.

XLVI. (95) ADAPTACIO HUIUS FERIE DE OFFICIO MISSE ET IN[1] ALIIS FERIIS PER ANNUM.

1. Similis quoque modus seruicii seruetur[2] omnibus feriis per annum excepto quod a septuagesima usque ad pascha non dicitur *Alleluya* ad missam, sed per totam quadragesimam secunda[3] quarta et sexta feria semper usque ad pascha dicitur tractus in choro [sicut in prima dominica quadragesime alternis uicibus hinc inde, et in die palmarum. Preterea a septuagesima usque ad pascha in feriis quando de feria agitur et quando tractus ad missam non dicitur et in festis trium leccionum usque ad caput ieiunii nisi in commemoracionibus beate marie uirginis, post epistolam gradale post uersum iteratur][4].

Preterea omni feria per annum, nisi in aduentu et septuagesima, utuntur diaconus ⌊et subdiaconus⌋ dalmaticis et tunicis, nisi in uigiliis et quatuor temporibus: tunc enim sint in albis.

2. Preterea in uigilia Natalis domini acolitus dum oracio ante epistolam dicitur ad gradum chori ueniat et ibi leccionem legat[5] ante epistolam.

38. Preterea in uigilia natalis domini, dum oracio ante epistolam dicitur, ueniat accolitus ad gradum chori [a]et ibi[a] leccionem ante epistolam legat et terminet sub hoc tono:

[1] SDB ADAPTACIO OFFICII MISSE HUIUS FERIE IN.
[2] SD seruatur. [3] SB add et.
[4] SDB omit the passage and have only modo predeterminato.
[5] SDB transpose.
[a-a] S ubi.

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Qua lecta, epistola ibidem sine interuallo legatur.

3. Preterea in omni quarta feria[1] quatuor temporum acolitus quoque[2] leccionem legat ante epistolam sed ⌜sine⌝ *Dominus uobiscum* precedat oracio, et cum cantus interuallo epistola sequatur.

Simili [quoque] modo in sabbatis quatuor temporum primam lecciones legat acolitus: deinde sequentes ⌜lecciones⌝ in secunda forma discurrant pro disposicione magistri scholarum[3] in superpelliceis, ita ut[4] ultima [leccio] a sacerdote legatur: cantus uero per singulas lecciones singuli pueri pro disposicione cantoris in superpelliceis [ad gradum chori] ⌞cantent⌟.

4. Post ultimam tamen lecciones cantent duo de secunda forma in superpelliceis [tractum] ad gradum chori sicut ⌜et⌝ pueri.

[Alium] tractum[5] post epistolam duo de secunda forma in capis nigris ad gradum ⌜chori⌝ similiter cantent.

Similiter et omnes lecciones que [legantur] ad missam per totum annum dicuntur°[a].

Qua lecta, epistola ibidem absque[b] interuallo legatur.

39. Preterea [in] feria quarta quatuor temporum accolitus simili quoque modo leccionem ante epistolam legat, sed sine *Dominus uobiscum* precedat oracio, et cum cantus† sine[c] interuallo epistola sequatur.

Simili modo in sabbatis quatuor temporum primam leccionem legat accolitus: deinde sequentes lecciones in secunda forma discurrant pro disposicione magistri scholarum in superpelliceis, [d]ita quod ultima a sacerdote de superiore gradu[x] legatur[d]: cantus uero post singulas lecciones singuli pueri secundum disposicionem cantoris in superpelliceis cantent.

40. Post ultimam tamen leccionem cantent duo de secunda forma in superpelliceis: et hec omnia ad gradum chori[x] fiant.

Post epistolam uero° duo clerici de secunda forma in capis nigris ad gradum chori totum et integrum tractum simul cantent, choro uero interim sedente.

Preterea in quarta et sexta feria et sabbato quatuor temporum ebdomade pentecostes diaconus et subdiaconus utuntur °dalmaticis et tunicis; et *Gloria in excelsis* [et] Sequencia et *Credo in° unum°* et *Ite missa est* dicantur in missa°.

Preterea in sabbato ebdomade

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1 SDB transpose.
2 SDB simili ⌞quoque⌟ modo.
3 SD add et. 4 D adds in.
5 SBD add uero.

a For the music see Appendix. b SA sine.
c A absque. S cum cantus interuallo.
d—d S ita ut ultimam legat sacerdos de superiore gradu.
°—° S dalmatica et tunica: et cum *Gloria*... dicitur missa.

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pentecostes post singulas lecciones duo pueri cantent *Alleluya* sine repeticione. Post ultimam [tamen] leccionem duo clerici de secunda forma in superpelliceis cantent *Alleluya, Benedictus es domine.* Epistola uero et euangelium in pulpito legantur et ibidem cantetur *Alleluya, Laudate pueri* a duobus de superiore gradu in capis sericis.

Preterea a septuagesima usque ad pascha non dicitur *Alleluya* ad missam sed per totam quadragesimam omni secunda [et] quarta et sexta feria dicitur tractus in choro alternando sicut in dominica prima quadragesime.

In ceteris [autem] feriis a septuagesima usque ad cenam domini et in uigiliis tocius anni exceptis dominicis et excepto tempore pasche, dicitur gradale cum suo uersu tantum.

For §§ 41, 42 see p. 101.

Preterea per totam quadragesimam post nonam cantatur[1] missa.

[Preterea in paschali tempore in feriis quando de feria agitur, post epistolam primum *Alleluya* unus puer ad gradum chori in superpelliceo ex parte chori cantet; secundum *Alleluya* alius puer ex opposito tali loco et habitu.]

⌊Preterea nulla feria in paschali tempore dicitur missa capitalis⌋ pro defunctis nisi fiat anniuersarium uel trigintale.

XLVII. (35) DE TABULA DOMINI NOSTRI IESU CHRISTI[2].

In die Natalis domini tabule talis[3] erit disposicio: inprimis scri-

[1] D cantata.
[2] SDB DE TABULA NATALIS DOMINI.
[3] BD transpose.

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bantur rectores chori; deinde[1] lectores et cantores, ad lecciones legendas et[2] responsoria cantanda, pro discrecione[3] tabulam componencium[4], ita quod[5] lecciones pro dignitate personarum ita gradatim ascendant, ut semper excellencior [persona] extremam [leccionem] legat. Simili quoque modo cantores responsoriorum ordinentur, scilicet ut eorum quoque [ita] ascensus fiat[6] ut ⌜tres⌝ excellenciores, qui non legerint, responsorium ultimum cante⌞n⌟t; ita eciam ut primam et secundam leccionem duo canonici de secunda forma legant, terciam [leccionem] canonicus de superiore gradu; primum et secundum responsorium a duobus de secunda forma, cantentur, tercium [responsorium] a tribus de secunda forma: sextum [et nonum responsorium] a tribus de superiore gradu [cantentur]. (p. 119.) (p. 120.)

Ad primam missam scribantur rectores chori[7] de superiore gradu et duo, de secunda forma[8]: ad *Kyrieleyson* tres[de superiore gradu:] ad laudes ad[9] *Gloria in excelsis deo* duo, [ad leccionem *Laudes deo* ante epistolam duo de secunda forma], ad gradale tres de secunda forma; ad *Alleluya* tres[10] de superiore gradu.

⌞Ad secundam missam duo rectores [chori] tantum de secunda forma scribantur; ad gradale duo pueri; ad *Alleluya* duo de superiore gradu;⌟ deinde quis puer in (p. 108.)

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[1] SB add scribantur. [2] SDB add ad.
[3] BD disposicione. [4] D componentis.
[5] SDB ut. [6] SDB transpose.
[7] SBD add duo, but S has it after gradu.
[8] SD transpose. [9] SDB super.
[10] D duo

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capitulo cuius officium est deferre librum ad legendas lecciones[1], et ad collectas dicendas[1]. Pueri uero notati in tabula dominicali ad candelabra, et ad thuribula[2], et ad aquam, et acolyti[3], per totam ebdomadam iuxta illam tabulam sua exequantur officia. [Ad magnam missam] ad gradale tres de secunda forma; ad *Alleluya* tres de excellencioribus[4] de superiore gradu[5]. [Ad leccionem *Exultemus in hac die* ante epistolam duo de secunda forma: ad epistolam quidam canonicus secundum ordinem matricule et numerum communis tabule et] ad euangelium [alius] canonicus[6] eodem modo et ordine.

XLVIII. (36) DE TABULA COMMUNI.

1. Sciendum est[7] quod quamdiu tabula communis[8] discurrit, singulis diebus mutantur[9] rectores.

Ab incepcione enim communis tabule in omni simplici festo scribantur[10] ⌊duo⌋ rectores de secunda forma per ordinem, formata[11] incepcione a principali capite formarum. In omni uero duplici festo duo principales rectores scribuntur[12] pro uoluntate ipsius cantoris: secundarii uero secundum predictum ordinem.

Singulis eciam diebus dum tabula

16. TABULA COMMUNIS DE MISSIS[a].

1. Sciendum est quod

(p. 34.)

singulis diebus dum tabula com-

---

[1]–[1] SBD add ad matutinas and transpose.
[2] SBD thuribulum.
[3] SB ad acolitum D ad colitum.
[4] S excellenciores. [5] D transposes.
[6] SDB add secundum ordinem matricule, et numerum dierum communis tabule. Et ad epistolam, alius canonicus.
[7] SB eciam D autem. [8] SBD communiter.
[9] SDB inmutantur. [10] SBD scribuntur.
[11] SBD facta. [12] SD scribantur.

[a] This chapter is only in C.

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communis[1] discurrit, mutatur[2] puer[3] in capitulo, missa, epistola[4], euangelium, ita scilicet quod[5] lector in

(p. 106.)

capitulo mutatur[6] a die natalis [domini] quando in dominica euenerit, usque ad circumcisionem, uel[7] ad proximam dominicam sequentem[8]: deinde sequatur tabula dominicalis[9].

2. Ad missam [uero] in festis duplicibus nullus scribatur [clericus]: in ceteris autem[10] diebus pro ordine matricule scribantur presbiteri ad epistolam et ⌊ad⌋ euangelium[11]; scribantur canonici tam in festis quam in profestis singulis diebus[12], eo ordine quo scribuntur in matricula. Sciendum autem quod[13] ordo presbiterorum diaconorum subdiaconorum quo scribuntur in matricula [non] possit extendi usque ad secundam uel terciam feriam, tunc proxima dominica precedente fiat tabula ebdomadaria.

[Si uero ultra terciam[14] feriam possit extendi, tunc proxima dominica sequente fiat tabula ebdomadaria.] Eadem regula seruetur de ordine singulorum[15] officiorum, ita ut in mediis feriis uacantibus ad predicta officia exequenda scribantur

muniter discurrit, hoc est per dies, mutatur puer in capitulo missa euangelium epistola, ita scilicet quod ipse puer lector in capitulo, cuius officium est deferre librum ad legendas lecciones ad matutinas et ad collectas dicendas,

mutatur a die natalis domini quando in dominica euenerit usque ad circumcisionem domini, uel usque ad dominicam proximam sequentem: deinde sequatur tabulam dominicalem.

2. Ad missam nullus scribatur in festis dupplicibus: in ceteris uero diebus per ordinem matricule scribantur presbiteri. Ad euangelium uero et ad epistolam scribantur canonici tam in festis quam in profestis singulis diebus eo ordine quo scribuntur in matricula.

Et si ordo presbiterorum diaconorum subdiaconorum quo scribuntur in matricula [ ] possit extendi usque ad secundam uel terciam feriam, tunc proxima dominica precedente fiat tabula ebdomadaria.

Eadem[a]

uacantibus ad predicta officia exequenda scribantur

---

1 SDB communiter.
2 SB mutantur.
3 B pueri.
4 SBD transpose.
5 D et.
6 SDB mutetur.
7 SBD add usque.
8 BD transpose SDB subsequentem.
9 SBD tabula m dominicalem.
10 SDB uero.
11 SBD ad euangelium uero ad epistolam scribantur.
12 SBD transpose.
13 SBD add si.
14 SB transpose.
15 B transposes.

[a] The text is incomplete.

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clerici pro uoluntate componentis tabulam.

Incipienda est autem hec tabula communis de missa et epistola et euangelio[1] die[2] dominica proxima ante natale domini[3], nisi quando dies natalis [domini] die dominica contigerit[4]: tunc enim ipsa die natalis sumit inicium.

3. Secunda uero tabula communis de eisdem incipi[a]t die dominica palmarum, dura⌞n⌟s per ordinem presbiterorum usque ad ultimum [ordinem illorum]: per ordinem uero reliquorum non nisi ⌜usque⌝ ad octauas pasche, siue ibi terminetur siue non.

4. Tercia tabula communis[5] de eisdem incipi[a]t dominica[1] proxima ante ascensionem [domini], durans per illam ebdomadam tantum: que iterum die pentecostes incipiatur[6], sumpto inicio ab illo in quem proximo terminata est, durans usque ad festum sancte trinitatis uel ulterius quantum ad presbiteros, sicut predestinatum[7] in tabula paschali[8].

5. Transcursa[9] uero tabula communi, reuertatur[10] ad solitum cursum tabule ebdomadarie, sumpto ipsius inicio ubi ante natale terminata est.

Huius tabule communis disposicio locum habet in ⌞omni⌟ tabula[6] communi per annum.

clerici pro uoluntate tabulam componentis.

Incipienda est autem hec tabula communis de missa euangelio et epistola die dominica proxima ante diem natalis domini nisi quando dies natalis domini dominica contigerit: tunc ipsa die natalis sumit inicium.

3. Secunda uero tabula communis de eisdem incipit die dominica palmarum, durans per ordinem presbiterorum usque ad ultimum: per ordinem reliquorum non nisi usque ad octauas pasche, siue ibi terminatur siue non.

4. Tercia tabula communis de eisdem incipit proxima dominica ante ascensionem domini durans per illam ebdomadam tantum: que iterum die pentecostes incipit, sumpto inicio ab illo in quo proxima terminata est, durans usque ad festum sancte trinitatis uel ulterius quantum ad presbiteros, sicut supra in secunda tabula.

5. Transcursa uero tabula communi, reuerti[tur] ad solitum cursum tabule ebdomadarie, sumpto ipsius inicio ubi ante natale fuerit terminata.

Huius tabule communis uel† disposicio locum habet in omni tabula communi per annum.

p. 35.

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[1] SBD transpose.
[2] D de.
[3] SDB diem natalem.
[4] SB contingit.
[5] D transposes.
[6] SBD incipietur.
[7] BD predictum est, S predistinctum est.
[8] SBD pasche.
[9] D Transcussa.
[10] SDB reuertitur.

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XLIX. (37) ADAPTACIO NATALIS DOMINI ET ALIORUM† FESTORUM DUPLICIUM[1].

Sciendum autem quod tabule Natalis [domini] disposicio locum[2] habet in omni duplici festo per annum nouem leccionum; exceptis hiis festis[3], [scilicet] sancti Michaelis, Omnium sanctorum, et sancti Andree. In festo ⌜et⌝enim sancti Michaelis, et sancti Andree, prima leccio solet esse in prima forma, secunda et tercia [leccio] in secunda forma; deinde omnes lecciones in superiore gradu, seruato[4] ordine ascensus supranotato. Primum et secundum responsorium in prima forma, tercium [responsorium] in secunda ⌜forma⌟, quartum [responsorium] in superiore gradu, et ita deinceps; hoc obseruato, quod omnia responsoria dupliciter cantentur, preter nonum [responsorium], quod a tribus de superiore gradu cantetur.

L. (38) DE TABULA IN DIE OMNIUM SANCTORUM.

In die[5] omnium sanctorum hoc modo tabula disponitur, ut excellencior persona primam leccionem legat; et ita fiat descensus sicut ascensus[6] in aliis festis duplicibus, ita quod quidam puer octauam leccionem legat, [et] nonam [leccionem] sacerdos. Primum responsorium a duobus excellencioribus cantetur, et sic fiat descensus modo lectorum ordine (p. 120.)

[1] SBD ADAPTACIO TABULE NATALIS [DOMINI] IN ALIIS FESTIS DUPPLICIBUS.
[2] SB transpose. [3] SDB hiis, festo.
[4] D seruatur. [5] SBD festo |uero|.
[6] D repeats sicut.

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ipsorum cantorum numero[1] non mutato, ita quod[c] quinque pueri octauum responsorium cantent.

LI. (53) MODUS SERUICII[2] IN DIE NATALIS DOMINI.

1. In die natalis domini ad primas uesperas primam antiphonam super psalmos incipiat[4] excellencior persona post illum qui exequitur officium illius diei.

(p. 42.)

22. DE MODO EXEQUENDI OFFICIUM IN FESTIS MAIORIBUS DUPLICIBUS NOVEM° LECCIONUM°.

1. In maioribus dupplicibus festis sicut[a] in die natiuitatis domini, epyphanie [domini°], purificacio[ne] beate° marie°, festum[b] sancte trinitatis et corporis christi et [in] assumptione[c] beate marie[x] et natiuitate eiusdem° et° in° festo reliquiarum et° dedicacionis ecclesie et[b] omnium sanctorum et in festo [sancti] loci, {episcopus cum presens est ad officium exequendum intrare solet interdum in pontificalibus, scilicet in capa serica cum mitra cerotecis et baculo, et ea non exuere priusquam *Deus in adiutorium* inchoauerit ad completorium. In maioribus festis dupplicibus ac festis simplicibus sedem suam intrat in habitu chori, et in quarto uel in quinto psalmo induit capam sericam cerotecas et mitram assumens baculum ad capitulum dicendum; quibus exuitur post incepcionem *Deus in adiutorium* in completorio, ut supra dictum est}[d].

2. Ad primas uesperas super primum psalmum[x] primam antiphonam incipiat excellencior persona post illum qui exequitur officium illius diei. Qui dum incipit ad chorum stet conuersus: in fine autem primi uersus ipsius° psalmi ad altare se inclinet; quod eciam[e]

[1] SBD transpose. [2] BD ut.
[3] SDB EXEQUENDI OFFICIUM.
[4] S adds aliquis.

[a] HSAJR ut. [b] HS in° festo.
[c] R et in die assumpcionis et natiuitatis.
[d] only in C. [e] R autem.

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Secunda [antiphona] ab excellenciore alterius partis chori incipiatur, et ita discurrant singule [antiphone pro] personarum dignitate.

Capitulum in capa serica episcopus[1] [si presens fuerit] dicat, loco non mutato.

Responsorium cantor et alie due[2] persone cantent pro disposicione illius[3] cantoris in capis sericis [ad gradum chori].

obseruetur[x] per totum annum in conuersione et inclinacione [et] a cuiuslibet[a] gradus clerico antiphona incipiatur.

Secunda antiphona ab excellenciore [persona] alterius partis chori incipiatur, et sic[b] discurrant singule antiphone pro personarum dignitate[c]. {Solus episcopus in capa serica si presens fuerit loco nec habitu mutato yma uoce dicat capitulum.

Cantor et alie due persone pro disposicione ipsius cantoris in capis sericis uel alii tres clerici de superiore gradu, quorum duo semper erunt ex parte chori principali, tercius, qui cum eis canendo ad gradum chori in medio stat, de altera parte accipitur, cantent responsorium, scilicet incipiant et suum uersum cantent}[d].

(p. 43.) [Post tercium uero psalmum quatuor pueri, accepta licencia a rectoribus, egrediantur in uestiario ut se induant albis cum amictibus, duo ad deferendos cereos et alii duo ad thurribulos portandos†.

Post inchoacionem quarti psalmi exeant tres clerici qui assignati sunt ad responsorium, in uestiario ad capas de serico assumendas][e].

Hoc autem[f] per totum annum obseruetur scilicet quod hiis uel hii qui uersum responsorii cantent, ipsum responsorium incipiant; et statim

---

[1] SBD transpose.
[2] D transposes.
[3] SDB ipsius.

[a] HSR cuiuscunque. [b] HSJR ita.
[c] SHAJ Capitulum yma uoce dicitur loco nec habitu mutato.
Responsorium cantor et alie due persone pro disposicione ipsius cantoris in capis sericis ad gradum chori cantent uidelicet [H. scilicet] incipiant et suum uersum cum° *Gloria° patri°* cantent.
[d] only in C. [e] only in S.
[f] HJSR eciam.

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percantetur a choro [a]sed non repetatur primum uerbum sicut fit in gradalibus: et sic fiat[a] tam ad uesperas quam ad matutinas, et ad horas quando responsorium[b] super horas dicitur: preterquam in simplicibus obsequiis mortuorum nouem leccionum, in quibus omnia responsoria preter ultimum a° cantore uel[c] a succentore incipiantur.

2. Dum ymnus[1] canitur, duo pueri, qui seruiunt de thuribulo[2], capas[3] duas de serico deferant principali sacerdoti, quarum alteram alii[4] sacerdoti pro uoluntate sua transmittat, ad thurificandum ⌊altare⌋.

Versiculum cantant[5] duo pueri in superpelliceis.

3. Dum ympnus canitur duo pueri qui seruiunt de° thuribulis[d] duas capas de serico[e] deferant principali sacerdoti {quarum alteram alii sacerdoti}[f] pro uoluntate sua transmittat, ad secum° thurificandum altare.

Versiculum dicant duo pueri in superpelliceis ad gradum chori in° medio pariter stantes.

(p. 44.)

Antiphonam super *Magnificat* excellencior persona ex parte chori incipiat: et si episcopus fuerit presens, cantor ipsam antiphonam iniungat[1] ei, [et tota cantetur antiphona, antequam psalmus intonatur.]

Antiphonam super *Magnificat* excellencior persona ex parte chori incipiat. {Et si episcopus fuerit presens cantor ipsam antiphonam iniungat ei.}[g]

LII. (54) [6]DE CHORI THURIFICACIONE ET ALTARIUM ECCLESIE AD PRIMAS UESPERAS DIEI NATALIS DOMINI, ET ALIIS FESTIS DUPLICIBUS, QUIBUS AD PRIMAS UESPERAS ANTIPHONA SUPER *MAGNIFICAT* TOTA CANTETUR ANTEQUAM PSALMUS INTONETUR.[6]

1. Post inchoacionem antiphone [super *Magnificat*] procedat execu-

23. DE MODO TURIFICANDI ALTARE.

1. Post inchoacionem antiphone super [psalmum] *Magnificat* pro-

[1] D transposes. [2] BD turribulis.
[3] SDB transpose. [4] D alteri.
[5] SDB dicant.
[6—6] SBD DE MODO THURIFICANDI ALTARE.

[a—a] HSJ sine repeticione primi uerbi.
[b] J responsoria...dicuntur. [c] R et.
[d] J thuribulo. [e] HR sericas.
[f] not in H. [g] not in HSAJR.

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tor[1] officii cum alio sacerdote post illum excellenciore

ad thurificandum altare cum duobus thuribulis de quorum uno ministrabit puer ebdomadarius, de reliquo uero alius puer pro disposicione sacristar*um*.

(p. 44.)

cedat executor officii cum alio sacerdote[a] post illum excellentiore[m] [persona sacerdote], [thure [in]† ipsius thuribuli ab ipso principali sacerdote ad gradum chori imposito,][b] ad thurificandum altare cum duobus thuribul[ari]is {de quorum uno ministrabit puer ebdomadarius, de reliquo uero alius puer pro disposicione sacristarum}[c].

2.[d] Facta itaque genuflexione ante altare {oscule[n]tur gradus altaris: [deinde surgant et]}[e] thurificent altare, primo in medio, deinde ex utraque parte principali[s] [f]in dextra parte {[tercio] in medio}[e]: exinde[f] ymaginem de sancto de quo est ecclesia.

Deinde excellencior thurificando altare circumeat[g]:
secundario uero ex parte altaris boreali interim stante[h], postea thurificent simul ex utroque latere[i] principali ex parte australi. [Secundarius autem ex parte boriali ut prius dictum est].[j]

3.[k] Ad alia quoque altaria circa presbiterium thurificanda excellencior sacerdos exeat per hostium presbiterii boreale, procedentibus uno ceroferario uno turribulario et sacrista in manu uirgam gestante procedente ductore, primo ad altare sancti Marci et secundo ad altare sancte Katerine dehinc ad altare apostolorum ultimo ad altare omnium sanctorum quod dicitur *Salue*.

---

[1] SDB transpose.

[a] HJSR suo secundario.
[b] not in C. [c] from C.
[d] § 2 is not in C. [e] not in SAR.
[f—f] R ex parte australi: deinde.
[g] H circueat altare. S thurificatur altare circueundo. [h] R secundarius...stantes et.
[i] H parte. R adds uidelicet.
[j] from R. [k] § 3 is only in C.

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2. Si fuerit[1] episcopus presens, secundarius sacerdos cum capellano episcopi [ipsum episcopum in sua sede incensent, deinde] procedant ad thurificandum cetera altaria

Secundarius per hostium presbiterii australe predicto modo exeat cum altero ceroferario et cum altero turribulario, primo ad altare sancti Nicholai, dehinc ad altare Sancte Marie magdalene, ultimo ad altare sancti stephani. Si episcopus autem fuerit officii executor ipse cum excellenciore persona autenticum altare tantum thurificat, ipse autem circueat altare et eiusdem dextrum cornu thurificet, dicto excellenciore thurificante sinistrum cornu. Si episcopus non fuerit presens, tunc excellencior thurificando altare circueat, secundario uero ex parte altaris boriali interim stante; postea thurificent simul ex utroque latere principali ex parte australi.

4. {In die tamen pasche et per ebdomadam thurificetur sepulchrum domini post primam thurificacionem altaris, scilicet[a] antequam thurificator altaris circumeat}.[b]

Hiis ita[que] peractis ad extremum gradum ante altare[c] uterque[d] se inclinat ad[e] altare[e], [e]episcopo postea incensante tumbam domini Symonis episcopi, excellenciore uero tumbam domini Rogeri episcopi. Deinde ipse secundarius cum capellano episcopi procedant[e] {ambo per hostium presbiterii boreale}[f] ad thurifi-

[1] SBD transpose.

[a] HSJ uidelicet.
[b] HSJ have this earlier, A omits it.
[c] J altaris antef.
[d] J sacerdos ad extr...se inclinet. HRS sacerdotes...inclinent.
[e—e] JRHS et precedentibus ceroferariis et thuribulariis procedant.
[f] from S.

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[ecclesie]; excellencior[1] in partem orientalem, secundarius eat in partem[2] occidentalem. Quibus incensatis[3] ambo conueniant presbiteri[4] ad ostium ex parte orientali[5] et simul[6] intrent et [iterum] thurificent episcopum in sua[7] sede.

Deinde inferior thurificet superiorem ante gradum chori.

Si episcopus non fuerit presens, secundarius incenset superiorem in sede sacerdoti ebdomadario constitutum[8].

candum cetera altaria [per ecclesiam], excellencior [persona] [a]in unam[a] partem secundarius in alteram, sicut supra[a]. Quibus thurificatis, ambo conuenient[b] ad hostium presbiterii ex parte australi, et sic intrent {et thurificent episcopum in sua sede}[c].

Deinde {inferior incenset superiorem ante gradum chori, et hoc in aliis dupplicibus quando non incensantur omnia altaria.

Similiter obseruetur quod scilicet excellencior post episcopum et ipsius episcopi capellanus simul thurificent episcopum in sede sua et inferior superiorem ut supra.

Set si episcopus fuerit presens et non exequatur officium, excellencior et secundarius simul incensent episcopum et hoc uerum si occupet sedem suam: et cetera ut supra. Si episcopus non fuerit presens}[c] secundarius incenset superiorem in stallo sacerdotali ebdomadario ad hoc officium constituto[d] {ceroferariis ibidem astantibus}[c].

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24. DE CHORI THURIFICACIONE.

(p. 44.)

1. Deinde pueri thuribulis[e] thurificent rectores chori, incipientes[f] a principalibus: postea unus eorum thurificet superiorem gradum ex parte decani, incipiens ab ipso decano uel a proximiore stallo, eo absente: exinde secundas formulas[g] [et primas

---

[1] D adds uero.
[2] S transposes and has orientalem†.
[3] SDB thurificatis.
[4] SDB ad hostium presbiterii.
[5] SBD australi. [6] SBD sic.
[7] D transposes.
[8] SDB constituta. D adds Deinde pueri chorum utrumque incensent.

[a—a] SJH in partem australem. R ex parte australi. [b] HJRS conueniant.
[c] from C only. [d] J constitutum.
[e] JRS thuribularii. [f] S incipientibus†.
[g] R formas.

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formas° eodem ordine]: alius uero puer thurificet superiorem[x] gradum ex parte cantoris simili modo.

2. {Solus episcopus locum non mutat dicendo collectam. Si uero episcopus non exequatur officium, tunc executor ad gradum chori dicet oracionem.}[a]

(p. 45.) {Finita antiphona post *Magnificat* dicat sacerdos oracionem ad gradum chori, ceroferariis ad eum conuersis, unus a dextris et alius a sinistris: quod per totum obseruetur ad uesperas et ad matutinas quando chorus regitur et in cena domini ad uesperas tantum. Si uero episcopus officium exequitur tunc ad collectam dicendam locum non mutat.}[b]

3. Ad collectam dicendam solus episcopus locum[1] non mutet.

Benedicamus a duobus de secunda forma in superpelliceis[2] dicatur.

Benedicamus a duobus de secunda forma in superpelliceis dicitur, {in medio choro}[c] inter rectores principales et secundarios pariter stantibus[d].

Secundum uero *Benedicamus*, si habeatur, a duobus pueris in superpelliceis post sacerdotem pariter stantibus[d] dicatur. {Caueat executor ne completorium incipiat priusquam rectores reuersi in chorum se inclinauerint ad gradum chori.}[c]

4. Ad completorium antiphonam super psalmos unus de superiore gradu incipiat. Versiculum dicat quidam puer, loco nec habitu mutato. Antiphonam super *Nunc dimittis* incipiat unus de excellencioribus pro disposicione rectoris.

3. Ad completorium antiphonam super psalmos unus de superiore gradu° [incipiat]. Versiculum dicat quidam puer, loco nec habitu mutato. Antiphonam super psalmum° *Nunc dimittis* incipiat unus de excellencioribus pro disposicione cantoris[e].

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[1] D transposes. [2] SB transpose.

[a] from C only. [b] from S.
[c] in C only. [d] CR stantes.
[e] HSJ rectoris.

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5. Ad matutinas

antiphone super psalmos eodem modo hinc inde discurrant sicut ad primas uesperas.

Singuli uersiculi a duobus pueris in superpelliceis ad gradum[1] [chori] dicantur.

Sex lecciones in superpelliceis legantur; septima, octaua et nona in capis sericis.

Cetera omnia°, que ad completorium pertinent, more solito compleantur.

4. Ad matutinas inuitatorium cum toto psalmo *Venite* a quatuor rectoribus chori in capis sericis ad gradum [chori] simul cantetur. Antiphone super psalmos eodem modo et ordine hinc inde discurrant, sicut ad primas uesperas.

Singuli uersiculi a duobus pueris in superpelliceis ad gradum chori [in medio] pariter stantibus[a] dicuntur.

Sex lecciones in superpelliceis in pulpito legantur; septima, octaua et nona in capis sericis ibidem legantur.

Sciendum est autem° quod omnes lecciones ad matutinas de die per annum [tam] in festis quam in [profestis et] feriis, et [etiam°] in die animarum, in pulpito legantur, nisi cum episcopus legat: tunc enim ipse solus locum non mutat[b]. Lectores (p. 120.) autem et cantores ad uesperas et ad matutinas et ad missam postquam legerint et cantauerint coram episcopo ad benediccionem se humilient.

Dum euangelia leguntur deponatur mitra episcopi et baculus sibi detur.

Dum uero aliqua leccio legitur illi clerici qui ad responsorium[x] cantandum pretitulati sunt, exuant capas nigras et almucias[c] et° in extrema parte prime forme interim sedeant: quod eciam per totum annum obseruetur ad matutinas, quandocunque responsorium a duobus uel a tribus cantatur.

[1] SDB transpose.

[a] C stantes.
[b] HJ mutet.
[c] R dalmaticas.

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(p. 106.)

5. Ordinantur eciam lectores et cantores ad lecciones[x] legendas et responsoria cantanda [pro disposicione tabulam componentis,] ut[a] lecciones[b] pro dignitate personarum ita° gradatim ascendant ut semper excellencior [persona] extremam legat. [c][Et tunc ab ipso° excellenciore dicitur *Iube domine*, et si episcopus fuerit tantum].[c] [d]Notandum quod in festis dupplicibus principalibus episcopus officii executor, dum octauum cantatur responsorium, si prius in illis matutinis non fuerit in pontificalibus, capam sericam cerotecas et baculum cum mitra assumere solet. Ad nonam leccionem legendam hoc modo episcopus dicit

Jube dompne benedicere[e].

chorus respondeat sic

Ora pro nobis pater[e].

deinde episcopus dicat benediccionem.

Episcopus uero erit in predicto habitu in nocte natalis domini per totam primam missam et donec laudes fuerint percantate prout communiter fieri consueuit in omnibus maioribus: in aliis uero dupplicibus minoribus quando non legit episcopus, ad nonum responsorium assumit capam et cetera ut supra ad thurificandum altare: quam non exuit priusquam *Deus in adiutorium* in laudibus inceperit, quam reassumit dum cantatur in laudibus quinto psalmo†.[d]

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[a] HJ ita quod. [b] J lectores.

[c—c] not in C, and much mutilated in other MSS.

[d—d] from C only. The others have, Et si episcopus legat ab ipso episcopo dicitur *Iube domine benedicere*°. Et° chorus respondeat *Ora pro nobis pater*, sub eodem tono quo et *Jube domine*. Deinde ipsemet dicat benedictionem.

[e] With musical notes: see Appendix.

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(p. 106.)

Simili quoque° modo cantores responsoriorum ordinentur, scilicet ut° eorum [quoque ita]ˣ fiat ascensus ut tres excellenciores qui non legerint, ultimum responsorium cantent: ita [etiam] ut primam et secundam leccionem duo clerici de secunda forma legant: terciam quoque et sic deinceps clerici de superiore gradu.

6. Singula responsoria in superpelliceis ad gradum [chori] cantentur[1] [dupliciter: ita quod tercium sextum et nonum responsorium a tribus cantentur ad gradum chori.]

6. Primum et secundum responsorium a duobus de secunda forma, tercium a tribus de eadem forma cantetur in superpelliceis ad gradum chori in medio pariter stantes[a]; quartum responsorium et sic deinceps a clericis de superiore gradu in superpelliceis ad gradum chori [cantentur] supradicto° modo°: {ita quod sextum responsoriumˣ et nonum a tribus dicuntur in superpelliceis ad gradum chori}[b] ita quod ipse clericus qui solus est in medio stat[c]: quod eciam per totum annum obseruetur quandocunque responsorium uel gradale uel° *Alleluya*° a tribus cantatur tam ad gradum chori quam in pulpito.

(p. 118.)

Lectores et cantores ad uesperas et ad matutinas et ad missam, postquam legerint et cantauerint, coram episcopo se[2] humilient ad benediccionem.

(p. 110.)

7. In festo uero° omnium sanctorum seruatur[d] ordoˣ preposterus in leccionibus legendis et responsoriis cantandis quantum ad dignitatem lectorum[e] et cantorum: ita scilicet°[f] quod excellencior persona

[1] SBD dicantur. [2] SDB transpose.

[a] HSJR stantibus. [b] not in J.
[c] HJ stet. [d] H seruetur.
[e] C rectorum. [f] S tamen.

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primam leccionem legat, et [ita] fiat descensus, et legantur tres prime lecciones in capis sericis. Octaua uero° leccio a puero legatur, et nona leccio ab aliquo sacerdote de superiore gradu ex parte chori.

8. Preterea octauum responsorium a quinque pueris in superpelliceis et amictibus capita[a] uelatis, cereos [quoque][b] ardentes[c] singulis deferentibus, ad gradum chori stantibus conuersis ad altare, cantatur[d]: simili quoque modo fiat in die natiuitatis domini ad primum uersum primi responsorii supra autenticum altare [cantatur] ad chorum[e] conuersis. (p. 125.)

9. Sciendum est [autem] quod in singulis nocturnis, scilicet ad secundam et° ad° quintam et ad° octauam leccionem thurificatur[f] altare ab aliquo sacerdote in capa serica ex utraque parte chori uicissim assumpto: chorus quoque ab uno solo puero.

Finito nono responsorio,

sacerdos in capa serica, loco[x] non mutato, incipiat *Te deum laudamus*°. Postea cum suo secundario sacerdote, thure[g] ipsius thuribuli[h] ab ipso principali sacerdote ante gradum chori imposito, altare thurificet predicto modo: cetera autem altaria non thurificentur sed principalis [sacerdos] thurificetur a suo secundario [eciam] in ingressu stalli

7. Sciendum[1] quod in singulis nocturnis ad secundam[2] quintam et octauam leccionem incensetur[3] altare [auctenticum] ab aliquo sacerdote in capa serica ex utraque parte chori uicissim assumpto: chorus quoque ab uno ⌞solo⌟ puero incensetur[3].

Finito ultimo responsorio et cantato euangelio *Liber generacionis*, principalis sacerdos in capa serica loco non mutato, incipiat *Te deum*[4]. Postea cum suo secundario ⌞sacerdote⌟ thure[5] ipsis thuribulis ab ipso principali[ore]sacerdote ante gradum chori imposito, [auctenticum] altare incensent modo[6] predicto: cetera[7] altaria non incensentur.

---

[1] SDB add autem. [2] SDB et.
[3] SDB incensatur.
[4] SBD add *laudamus*. [5] D adds in.
[6] SB transpose. [7] SDB add tamen.

[a] HR capitibus.
[b] HSJ que. [c] JR accensos.
[d] R cantetur. [e] H gradum chori.
[f] J thurificetur. [g] J thuribulare.
[h] HJR ipsis thuribulis.

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scilicet[a] super gradum inter formulas[b], ceroferariis uero interim ad gradum chori expectantibus[c] [quousque [d]thurificetur chorus°[d]].

8. Sciendum tamen quod quando[1] episcopus[2] presens fuerit, ab eo super thus a sacerdote uel [a] diacono thuribulis imponendum fiat benedicciо, loco non mutato.

10. {Sciendum tamen quod quandocunque presens fuerit episcopus, ab eo super thus a sacerdote uel diacono turribulis imponendum fiat benedicciо, loco non mutato: sic uidelicet accedant ceroferarii coram episcopo unus ad cornu sedis occidentale et alius ad orientale: thus uero in medio benedicatur: quod obseruandum est tam in singulis nocturnis quando in ipsis incensatur altare quam ad *Magnificat* uel *Benedictus*}[e]: chorus[x] eciam[f] a duobus pueris incensetur supradicto[g] modo. Quando uero non dicitur *Te deum laudamus*° sed nonum responsorium repetitur[h] tunc non thurificetur altare nec chorus.

9. Finito *Te deum laudamus*, statim canitur[3] missa: qua finita, principalis sacerdos uersiculum dicat ante laudes.

11. [Finito *Te deum*] [i]si episcopus presens fuerit in sede sua dicat uersiculum ante laudes: si uero presens non fuerit executor officii}[i] dicat uersiculum [ante laudes], loco nec habitu non°† mutato.

Antiphone super psalmos in laudibus[4] in superiore gradu discurrant per ordinem in ceteris antiphonis prius incepit et non complet[5].

Ad laudes omnes antiphone in superiore [gradu] discurrant per ordinem [ut] in ceteris antiphonis prius inceptis non continuatis.

Capitulum et cetera[6] que ad matutinas pertinent eo modo et ordine expleantur quo ad uesperas; excepto quod ad *Benedictus*[7] non

Capitulum et cetera omnia que ad matutinas pertinent, eo modo et ordine expleantur, quo ad [primas] uesperas, excepto quod ad matutinas

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[1] SDB quandocunque.
[2] SBD transpose.
[3] SDB add prima. [4] SDB laudes.
[5] SDB inceptum et non completum.
[6] SDB add omnia [7] SDB matutinas.

[a] HSJ uidelicet. R secundarius.
[b] H formas. [c] J expectent.
[d—d] S thurificentur, non pariter stantes sed unus ex una alius ex alia parte.
[e] from C only. [f] J tamen. R quoque.
[g] J predicto. [h] R repetatur.
[i—i] HSJR only sacerdos.

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incensa[n]tur nisi principale altare [et chorus similiter].

Et preterea ultimum *Benedicamus* a duobus pueris in superpelliceis dicatur.

10. Ad primam, antiphona super psalmos in superiore gradu [incipiatur]: antiphona super[1] *Quicunque vult* ex[2] secundo excellenciore ex parte chori incipiatur: |responsorium| *Iesu Christe* ab aliquo de secunda forma pro uoluntate secundarii rectoris dicatur, loco nec[3] habitu mutato. Cetera que ad primam pertinent non mutantur.

11. Ad terciam, antiphona super psalmos in superiore gradu [incipiatur]: responsorium in secunda forma pro uoluntate rectoris [dicitur]. Idem modus in ceteris horis seruetur.

12. Ad secundas uesperas prima antiphona super psalmos pro uoluntate ⌞ipsius⌟ cantoris ab aliquo canonico in superiore gradu incipiatur: secunda [antiphona] simili modo ex opposito ⌜⌞incipiatur⌟⌝: et ita [4]cetere antiphone hinc inde discurrant[4].

Responsorium a tribus excelnon thurificetur[a] nisi principale altare et chorus.

Preterea in die natalis domini tantum primum *Benedicamus* dicitur a duobus de superiore gradu in superpelliceis inter rectores principales et secundarios: et respondeatur ab aliis duobus de eodem gradu, loco° et habitu predicto seruato[b].

12. Ad primam, antiphona super psalmos in superiore gradu[x] incipiatur: antiphona super *Quicunque vult* a secundario[c] excellenciore ex parte chori. Responsorium *Iesu christe* ab aliquo de secunda forma pro uoluntate rectoris secundarii, loco nec habitu mutato, dicitur. Cetera que ad primam pertinent more solito expleantur.

13. Ad terciam, antiphona in superiore gradu incipiatur: responsorium ab aliquo de secunda forma pro uoluntate rectoris secundarii, loco nec habitu mutato[d], dicitur.

Capitulum et collectam dicat sacerdos, loco nec habitu mutato, sed ad altare conuersus.

Similis modus et ordo [ob]seruetur in ceteris horis dicendis.

14. Ad secundas° uesperas prima° antiphona super psalmos pro uoluntate ipsius cantoris[e] ab aliquo in[f] superiore gradu incipiatur: secunda [antiphona], si quinque habeantur, simili modo ex opposito: [et] ita de ceteris.

Responsorium a tribus [de] ex-

---

[1] D adds psalmum. [2] SBD a. [3] B non. [4—4] SDB de ceteris.

[a] HSJ thurificatur. [b] HSJ predictis seruatis. [c] J secundo. [d] S adds et ad altare conuersus and omits next clause. [e] J rectoris. [f] HJ de.

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lencioribus cantetur[1] pro disposicione cantoris.

Cetera omnia ut supra ad[2] primas uesperas, [excepto quod ad has uesperas ad *Magnificat* non incensetur nisi principale altare et chorus similiter].

Finito primo *Benedicamus*, [3]fiat processio ad altare sancti stephani ab altari sancti Nicholai cum omnibus diaconis[3] in capis sericis cereos[4] accensos deferentibus[5] per medium chori[6] accedentibus[7]: et ibi cantato[8] responsorio, et finita memoria de sancto stephano[9], aliquod responsorium [uel antiphonam] de sancta maria cantantibus[10] in chorum redeuntibus[11]: et ibi [12]omnes diaconi[12] expectent quousque illius memorie oracio finiatur. *Benedicamus* a duobus diaconis dicatur.

Ad completorium antiphona super psalmos ab ⌜aliquo⌝ canonico de superiore gradu incipiatur. Cetera non mutantur.

cellencioribus pro disposicione cantoris cantetur.

[Cetera omnia ut supra ad matutinas expleantur.][a]

{Ad completorium omnia fiant ut supra ad primum completorium.}[b]

LIII. (55) ADAPTACIO EIUSDEM FESTI [ET] IN ALIIS FESTIS DUPLICIBUS [NOUEM LECCIONUM][13].

Simili modo expletur seruicium in aliis festis[14] ⌞duplicibus⌟ maioribus nouem leccionum: in hiis scilicet [festis], ⌞In⌟ epiphania, Purificacio|ne|. In festo sancte Trinitatis, in Assumpcione, et Natiuitate beate

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[1] SDB transpose. [2] SBD matutinas et ad. [3]—[3] SBD omnes diaconi ab altari sancti nichola processionaliter. [4] SDB transpose. [5] SBD deferentes. [6] B chorum. [7] SBD ad altare sancti stephani accedant. [8] B cantando. [9] SBD add iterum processionaliter. [10] SBD cantantes. [11] SBD redeant. [12]—[12] SBD ita. [13] D PER ANNUM. [14] SDB transpose.

[a] from HSAJR. [b] from C.

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marie[1], in festo Reliquiarum, et[2] Omnium sanctorum, [In dedicacione ecclesie et in festo cuiuslibet ecclesie uel capelle quo in die Natalis Domini]: ⌊excepto quod in festo Omnium Sanctorum⌋ seruetur[3] ordo preposterus in leccionibus legendis, et responsoriis cantandis, quantum ad dignitatem cantorum et lectorum; et octauum responsorium a quinque pueris in superpelliceis et amictibus capita uelatis, cereosque accensos singulis deferentibus, cantatur; et excepto quod in his festis duplicibus non cantetur[4] euangelium ad matutinas nisi in epiphania [domini]. Preterea in nullo aliorum[5] predictorum festorum [duplicium] aliqua leccio legatur[6] nisi in superpelliceis.

(p. 121.)

LIV. (56) DE MINORIBUS FESTIS DUPLICIBUS.

1. In aliis eciam festis[7] minoribus duplicibus, ut in die sancti thome martyris, Annunciacione dominica, Natiuitate sancti Iohannis baptiste, In passione[8] apostolorum Petri et Pauli, in festo sancti Michaelis et sancti Andree [et ex nouo in translacione sancti Thome martyris, deposicione sancti Edwardi regis et confessoris, et sancti Eadmundi Cantuariensis archiepiscopi] potest predictus modus seruicii seruari [qui in aliis festis maioribus duplicibus].

25. DE MODO EXEQUENDI OFFICIUM IN FESTIS MINORIBUS DUPPLICIBUS NOUEM LECCIONUM.

1. In festis eciam° minoribus dupplicibus ut in festis {concepcionis beate marie [a]et in festo[a] sancti thome martyris, circumcisionis domini, annunciacionis beate marie, natiuitatis sancti iohannis baptiste, apostolorum petri et pauli, translacio[nis] sancti thome martyris et in° exaltacione[b] sancte crucis}[c] potest° predictus modus seruari[d].

---

[1] SB et.
[2] SBD add in festo.
[3] SDB seruatur.
[4] SBD cantatur.
[5] B alio.
[6] BD legitur.
[7] S transposes, B omits festis.
[8] SBD festo.

[a—a] R omits.
[b] J exaltacionis.
[c] S omits: and goes on predictus modus et ordo seruetur.
[d] HJR predictus modus et° ordo° seruicii° seruatur (R seruetur).

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Excepto quod ad primas ⌊uesperas⌋ et ⌊ad⌋ secundas ⌜uesperas⌝ [nisi] una sola antiphona super psalmos[1] dicitur, et illa[2] incipiatur[3] in superiore gradu pro uoluntate cantoris. Preterea in hiis festis non incensatur nisi principale altare [4]⌜ad utrasque⌝[5] uesperas ⌊nec ad matutinas⌋[4].

2. ⌜Ad[6] matutinas⌝[4] in nocturnis [non] incensatur altare neque[7] chorus.

Excepto quod [a][in hiis festis] ad primas uesperas [b]{et ad secundas [uesperas] in annunciacione et natiuitate sancti iohannis baptiste et festo apostolorum petri et pauli}[c] una sola antiphona dicitur super psalmos, et illa[d] in superiore gradu debet incipi pro uoluntate cantoris. Preterea in omnibus[a] [e]festis predictis[e] ad uesperas non incensatur nisi principale altare.

2. Ad matutinas[b] in nocturnis nequaquam [incensatur[e] altare nec chorus].

[Preterea] prima tercia quinta septima[e] et nona lecciones a singulis clericis ex parte chori[x] legantur, ascendendo gradatim ut supra diximus[f]. Relique uero lecciones a clericis ex [alia] parte chori iuxta predictum ordinem legantur: quod per totum annum obseruetur quandocunque nouem lecciones habeantur[g]: nisi in festis maioribus dupplicibus tantum: tunc enim[e] tres ultime lecciones cum suis responsoriis a dignioribus personis ascendendo gradatim legantur et cantantur[h], licet omnes sint ex una parte.

Similiter fiat in festo omnium sanctorum in primo nocturno. Primum secundum quartum quintum septimum et octauum responsoria a duobus cantentur ascendendo gradatim scilicet[i] ab aliquo ex parte chori et ab alio ex altera parte chori[e]

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[1] BD transpose.
[2] B alia.
[3] SDB incipitur.
[4]—[4] B nec ad matutinas.
[5] D primas. SD transpose order.
[6] D prefixes et.
[7] SB uel.

[a]—[a] S omits.
[b]—[b] R non thurificatur nisi principale altare neque ad matutinas.
[c] not in HAJ.
[d] HJ incipiatur...gradu.
[e]—[e] HSAJ hiis festis non thurificatur nisi principale altare neque ad matutinas in nocturnis incensatur.
[f] R sicut prediximus.
[g] HR habentur.
[h] R cantentur.
[i] SJR uidelicet.

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ex eadem forma. Tercium quoque responsorium[x] et nonum a tribus, scilicet[a] a duobus ex parte chori et a tercio ex alia parte [chori et] de eadem forma: {sextum [uero] responsorium similiter a tribus, scilicet[a] ab uno ex parte chori et a duobus ex alia parte [chori et] ex eadem forma}[b].

Preterea ultima leccio legatur[1] ab excellenciore ex parte chori.

Preterea ultima leccio non semper ab excellenciore legatur[c] sed ab excellenciore ex parte chori.

Preterea in his festis nulla leccio nisi in superpelliceo[x] legatur[d].

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26. DE MODO EXEQUENDI OFFICIUM IN FESTIS[x] INFERIORIBUS DUPPLICIBUS NOUEM LECCIONUM.

3. Preterea in festo sancti Michaelis et sancti Andree

1. In inferioribus uero° dupplicibus[x] festis [nouem leccionum ut in festo] sancti andree apostoli, [e]thome apostoli, mathie apostoli, Georgii[f], ambrosii[g], iacobi apostoli, bartholomei apostoli, augustini episcopi et doctoris [in mense augusti] {augustini anglorum episcopi}[h], mathei apostoli et euangeliste, micahelis archangeli, ieronimi presbyteri et doctoris, translationis sancti Edwardi regis et confessoris, luce euangeliste, [et] apostolorum symonis et iude[e] predictus modus et ordo seruicii seruatur[i]: excepto[j] quod in hiis festis prima leccio a puero legatur, secunda et tercia lecciones° a clericis de secunda forma legantur°; [preterea

prima leccio in prima forma legatur[g], secunda et tercia [lecciones] in secunda forma. Primum et secun-

---

[1] SBD non semper ab excellenciore legitur sed
[2] SDB legitur.

[a] SJR uidelicet. [b] not in S.
[c] JR legitur. [d] S superpelliceis legitur.
[e]—[e] S et in consimilibus.
[f] HJR Gregorii.
[g] H Augustini anglorum apostoli is put here.
[h] not in R.
[i] R seruetur. [j] J exceptis.

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dum responsorium in prima forma; tercium in secunda forma. Preterea nullum responsorium a tribus cantetur[1] nisi nonum.

4. Preterea omnes antiphone super laudes pro disposicione rectoris in secunda forma discurrant[2].

nulla leccio nisi in superpelliceo legatur.][a] Primum responsorium a duobus pueris[o] [de prima forma] cantetur[x]: similiter et[o] secundum et tercium [responsorium] a duobus de secunda forma. {Quartum in superiore gradu, et ita deinceps.}[b] Preterea nullum responsorium a tribus cantatur nisi[c] nonum [responsorium].

2. [d]Ad laudes omnes antiphone[d] in secunda forma discurrant pro disposicione cantoris[e].

{Quando uero festum sancti ambrosii uel sancti marci euangeliste uel apostolorum philippi et iacobi in paschali tempore contigerit, tunc sequatur modum et ordinem sicut in dominica in octauis pasche subnotatum est.}[b]

(p. 155.)

LV. (96) DE MODO EXEQUENDI OFFICIUM PRIME MISSE IN DIE NATALIS DOMINI.

In die Natalis domini, post *Te Deum*[3] excellencior[4] [persona uel] sacerdos primam missam cantet, cuius ministerium exple[a]tur sicut in dominica; excepto quod diaconus et subdiaconus et acolitus utuntur tunica et dalmatica[5]. Preterea cum *Gloria in excelsis* [ad] missa[m] dicitur; leccio [*Laudes deo*] in pulpito ante epistolam[6] ab aliquibus duobus, pro disposicione ⌜cantoris⌝[7] [et] in capis sericis cantetur, et [postea] sine interuallo epistola legatur. Gra-

1 SBD cantatur. 2 SB discurrunt.
3 SBD add *laudamus*. 4 B excelsior.
5 S dalmaticis et tunicis. D dalmatica et tunica et pallio. B dalmatica et tunica.
6 SDB transpose.
7 D cantatoris. S omits.

a from H. b from C only.
c R preter.
d—d HSJR Preterea omnes antiphone super laudes.
e J adds similiter secundum et tercium responsoria a duobus de secunda forma cantentur.

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dale in pulpito a tribus de secunda forma[1] in capis ⌞sericis⌟ ⌞cantetur⌟: *Alleluya* a tribus excellencioribus in capis sericis ibidem cantetur[2].

Preterea, si episcopus officium exequatur[3], omnes ministri in chorum ad prosam cantandam ueniant, preter principalem diaconum et principalem subdiaconum, et ibi moram faciant diaconi et subdiaconi in medio chori cum rectoribus chori, donec principalis diaconus a pulpito post lectum euangelium ⌞per chorum⌟ redeat. Preterea in processione ad legendum[4] euangelium crux procedat[5], que a dextris erit legentis euangelium, facie crucifixi ad legentem[6] conuersa. Lecto euangelio, principalem diaconum comitentur ceteri diaconi ⌞et subdiaconi⌟ a choro usque ad altare processionaliter, ita quod bini precedant subdiaconi[7], deinde[8] principalis subdiaconus in ultimo ordine subdiaconorum, uno subdiacono incedente a dextris, [et] altero[9] a sinistris: postea sequantur diaconi ordine simili [et modo] dispositi; et hoc ipso ordine et modo[10] ad introitum misse dominum episcopum precedant.

(p. 74.)

(p. 73.)

Preterea ad incensandum chorum[11] post *Credo in unum* duo ueniant[12] thuribula [et] duo subdiaconi cum duobus textis. Si autem episcopus non celebrauerit, unum textorum defert[13] acolitus ex parte cantoris; primo autem incensandus[1]

(p. 76.)

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[1] SBD transpose. [2] SBD dicatur.
[3] SB exequatur officium. D exequitur officium.
[4] D precedit. SB procedit.
[5] B legendum. [6] D procedant diaconi.
[7] D adds procedat. [8] SBD ei. D alio.
[9] SBD hoc ipso modo ⌞et⌟ ordine.
[10] D adt. [11] SBD ueniunt.
[12] D deferat and put later.

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est cantor, deinde principales rectores chori ex utraque parte sua[1], deinde rectores[2] duo secundarii; postea chorus[3], solito more; eo[4] ordine sequatur textum[5]. In pace danda, (p. 85.) primo deosculetur diaconus [principalis] principalem subdiaconum, a quo ceteri diaconi ⌜et subdiaconi⌟ pacem accipiant[6]; duos[7] deinde secundarios rectores, [osculantur] qui primo deferant[7] pacem cantori, et eius duobus collateralibus rectoribus principalibus, postea[8] principalibus ⌜rectoribus⌟ pacem ipsam ex parte decani et cantoris deferentibus; secundariis [rectoribus] uero, ex parte cancellarii et thesaurarii [pacem ipsam deferentibus].

LVI. (97) DE MODO[9] EXEQUENDI OFFICIUM SECUNDE MISSE EADEM DIE.

Secundam missam celebret[10] [in die Natalis domini] sacerdos, quem episcopus ad hoc elegerit, eodem modo ut in dominica[11] prima in aduentu, excepto quod quidam de secunda forma leccionem legat[12] ante epistolam in superpelliceo, quam continuo sequatur epistola[13]. Pre- (p. 77.) terea ab episcopo[14] diaconus benediccionem accipiat[15] ad pronunciandum Euangelium; et, post lectum euangelium, per episcopum transeundo, eum prius incenset[16]; et postea

---

[1] SDB sui.
[2] D chori.
[3] SBD eadem.
[4] D osculando textum.
[5] D transposes.
[6] SD sumant.
[7] SBD transpose.
[8] SBD add ipsis.
[9] SBD MODUS
[10] SB celebrabit.
[11] D transposes.
[12] D legent. SB leget and transpose.
[13] SD transpose.
[14] omitted in H.
[15] SBD accipiet.
[16] SD prius eum incensabit. B incensabit.

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subdiaconus textum episcopo[1] apertum deosculandum porriget; pacem quoque, statim post deosculatum subdiaconum, [2]episcopi† episcopo diaconus [pacem] porrigat[2]. Cetera[3] ut prius. (p. 86.)

LVII. (71) MODUS PROCESSIONIS IN DIE NATALIS DOMINI [ANTE MAGNAM MISSAM][4].

In die Natalis ⌜domini⌝, dicta tercia, eat processio circa claustrum, cum tribus acolitis tres cruces deferentibus, et duobus thuribulis. Deinde predicto modo procedant, tribus de superiore gradu prosam in eundo cantantibus, in medio procedentibus, qui[5] in ipsa stacione ante crucem ab eisdem terminetur. Cetera omnia, ut prenotatum est, ⌞sunt exequenda⌟. [Qui omnes in albis sint induti et capis sericis preter diaconos et subdiaconos et ceteros ministros altaris.]

LVIII. (72) ADAPTACIO EIUSDEM [PROCESSIONIS ET] IN ALIIS FESTIS DUPLICIBUS NOUEM LECCIONUM.

Modus processionis huius diei locum habet in omnibus festis duplicibus nouem leccionum per annum, que, ex sua solempnitate, processionem habent; excepto quod in quibusdam festis[6] prosa non dicitur, et excepta purificacione beate Marie [uirginis]; tunc enim, dum tercia canitur, executor officii [cum] solempni apparatu se induat,

[1] SBD ei.
[2]–[2] SBD ipsi...porriget. [3] D adds omnia.
[4] B gives this heading but omits the chapter and the next heading.
[5] SD que. [6] SDB aliis.

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et omnes ministri[1] eius sint[2]† ad execucionem misse. Tercia dicta, idem sacerdos, cum suis ministris, ad altare processionaliter procedat[3], et cereos ante altare benedicat, et aqua benedicta[4] aspergat: deinde thurificet. Hiis peractis, in stallo[5] se recipiat, dum cerei distribuantur[6]. Cereis distributis, eat processio, modo predicto, et, in stacione ante crucem, tres de superiore gradu uersum [*Hodie*] dicant[1] in pulpito, conuersi ad populum, habitu non mutato[7].

LIX. (98) MODO EXEQUENDI[8] OFFICIUM TERCIE MISSE IN DIE NATALIS DOMINI[9].

Terciam missam [in die Natalis domini] celebrabit episcopus uel excellencior alius sacerdos, absente episcopo[10] simili modo ut primam preter processionem: in qua omnes diaconi et subdiaconi ad missam ministraturi processionaliter incedant[11].

[Preterea in die purificacionis beate marie uirginis, quando infra septuagesimam euenerit, ad missam post gradale dicitur sequencia *Hac clara die* in choro: sacerdos uero et ministri eius ad altare priuatim dicant tractum *Nunc dimittis*.

Item in annunciacione dominica, quando in quadragesima celebratur, ad missam post gradale dicitur

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[1] SBD transpose. [2] SBD sicut.
[3] SBD incedat.
[4] DB aquam benedictam.
[5] SBD add suo. [6] SDB distribuuntur.
[7] SBD add Cetera ut supra.
[8] SDB DE OFFICIO. [9] SDB EADEM DIE.
[10] S eo absente. B absente eo. D absente.
[11] SB incedent.

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sequencia *Ave mundi spes* in choro: sacerdos uero et ministri eius ad altare dicant priuatim tractum *Ave maria.*

In ceteris autem festis cum regimine chori a septuagesima usque ad passionem domini tractus dicitur post gradale modo predicto.

In commemoracionibus beate marie uirginis infra septuagesimam semper ad missam post gradale dicatur sequencia in choro: nunquam enim dicitur tractus in ecclesia Sarum in festo trium leccionum uel in commemoracionibus beate marie uirginis.]

LX. (99) ADAPTACIO SERUICII DIEI[1] [NATALIS DOMINI ET] IN ALIIS FESTIS[2] DUPLICIBUS PER ANNUM[3].

Similis modus seruicii [diei Natalis domini] obseruetur[3] in omnibus festis duplicibus continuis, et incontinuis[4], excepto quod ibi non semper excellencior [persona uel] sacerdos exequitur[5] officium [misse], sed secundum[6] gradus dignitatum personarum fiat[7] descensus, ut in natali, et[8] pascha, et pentecostes†. Similis quoque modus seruetur[9] in omni festo, et in omnibus octauis, et feriis infra octauas, cum regimine chori; excepto quod in predictis festis[10] cantatur *Alleluya* in pulpito a rectoribus chori, habitu non mutato. Preterea si aliquod festum nouem leccionum ⌜in⌝ quadragesima

---

[1] SBD HUIUS DIEI.
[2–3] D ET IN OMNIBUS ALIIS FESTIS. SB OMNIBUS CUM REGIMINE CHORI ⌜PER ANNUM⌝.
[3] SBD obseruatur.
[4] SBD non continuis et in continuis eciam.
[5] D exequatur.
[6] D secundus†.
[7] SBD fiet.
[8] SBD add in.
[9] SBD seruatur.
[10] S feriis.

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fiat ⌜in⌝ aliqua feria, ante terciam missa de festo dicatur in dalmaticis et tunicis; post nonam uero missa de ieiunio ⌜dicitur⌝; utraque ad principale altare.

[Preterea si dominica dies infra octauas epiphanie euenerit, ad matutinas omnia fiant sicut in prima die, excepto quod hac die dominica inuitatorium dicitur sicut infra octauas prenotatum est, et sexta antiphona super psalmum *Fundamenta* erit *Homo natus.*

Preterea euangelium *Factum est autem* non cantetur, sed in laudibus omnes antiphone cum suis psalmis dicantur sicut in prima die quia octaua dies proprias laudes habet; deinde totum seruicium fiat sicut in prima die: tamen memoria fiat de sancta maria tantum, et super *Quicunque vult* dicitur antiphona *Te iure.*

Preterea in octauis pasche et proxima dominica ante Ascensionem domini dicuntur omnes antiphone super laudes sicut in prima die pasche: et in octauis Ascensionis domini dicuntur omnes antiphone super laudes sicut in prima die festorum predictorum.

In octauis apostolorum petri et pauli dicuntur super laudes antiphone de communi apostolorum.

Preterea in octaua die assumpcionis beate marie, quacunque die contigerit, in laudibus omnes antiphone super laudes sicut in prima die dicuntur.

Si dominica dies infra octauas assumpcionis euenerit, fiat ad primas uesperas seruicium hoc modo. Super

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psalmos consuetos hec sola sufficit antiphona *Assumpta est:* nullum responsorium cantetur: capitulum ymnus et uersiculus sicut in prima die. Super *Magnificat* dicitur antiphona *Anima mea*: memoria fiat de dominica et de trinitate si necesse fuerit.

Processio ad crucem non pretermittatur: in redeundo de omnibus sanctis antiphona *Saluator* cum uersiculo et oracione.

Ad matutinas omnia fiant sicut in prima die, preter antiphonam *Te iure* super psalmum *Quicunque uult.*

Preterea si dominica dies infra octauas natiuitatis beate marie euenerit, ad primas uesperas fiat seruicium hoc modo. Super psalmos consuetos hec sola sufficit antiphona *Natiuitas est hodie:* deinde totum seruicium fiat sicut in prima die preter responsorium *Stirps iesse.* Post psalmum *Magnificat* fiat memoria de dominica et de trinitate si necesse fuerit.

Processio fiat tamen ad crucem sicut in dominica infra octauas assumpcionis prenotatum est.

Ad matutinas tota cantetur historia sicut in prima die absque responsoriis *Stirps iesse* et *Solem iusticie;* et in loco eorum dicuntur duo responsoria ferialia. Nonum autem responsorium erit *Ad nutum,* quod et dicitur ad primas uesperas.

In laudibus omnes antiphone super psalmos sicut in prima die dicuntur. Cetera omnia sicut in prima die fiant, excepto quod ad primam super *Quicunque uult* dicitur antiphona *Te iure.*

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Querendum nobis est cur in dominica infra octauas natiuitatis beate marie ad primas uesperas responsorium *Ad nutum* et in laudibus omnes antiphone super psalmos dicuntur; quia in octaua die apud Sarum festum reliquiarum celebratur. Ubi uero festiuitas non celebratur in octaua die eiusdem, totum seruicium fiat de sancta maria sicut in dominica infra octauas prenotatum est. Et hoc eciam obseruetur quocienscunque responsorium ad primas uesperas dicitur. In laudibus omnes antiphone dicuntur.

In exaltacione sancte crucis ad uesperas et ad matutinas uespere et matutine et cetere hore dicuntur sicut infra octauas natiuitatis beate marie de ea prenotatum est.]

LXI. (48) DE TABULA FESTORUM[1] SIMPLICIUM NOUEM LECCIONUM.

Tabula uero festorum[1] simplicium nouem leccionum sequitur tabula⟨m⟩ dominicarum simplicium in leccionibus legendis et responsoriis cantandis, [2]que seruetur in festo sancti siluestri[2].

LXII. (65) DE MODO EXEQUENDI OFFICIUM [MATUTINARUM] IN SIMPLICIBUS FESTIS NOUEM LECCIONUM.

In simplicibus[3] festis nouem leccionum minoribus, seruetur modus

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[1] S transposes.
[2—2] SBD In festo tamen sancti siluestri pro reuerencia temporis nonum responsorium a duobus cantatur.
[3] SBD add uero.

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et ordo[1] dominicarum simplicium habencium responsorium [quod] in secunda forma [cantetur]; excepto quod antiphona super psalmos, et responsoria[2] ad primas uesperas, (p. 216.) in superiore gradu dicuntur [et] in festo[3] sancti vincentii, et sancti dyonisii, et sancti Clementis. In[4] aliis uero simplicibus festis cum regimine chori a pascha usque ad pentecosten, ad utrasque uesperas, et ad alias horas diei, fiant[5] omnia sicut in ceteris [festis] simplicibus [nouem leccionum] alterius temporis.

Ad matutinas prima et secunda [6]leccio primum et secundum responsorium in secunda forma, tercia leccio et tercium responsorium in superiore gradu dicantur, habitu non mutato. Infra octauas cum regimine chori, ad uesperas, et ad [alias] horas diei, [omnia fiant] sicut in festis [nouem leccionum] simplicibus cum regimine chori sui temporis. Ad matutinas, prima[7] secunda[6] et tercia antiphona in prima forma, cetere in secunda forma [inferiore][8]. Infra octauas ascensionis, prima antiphona in prima forma, secunda [antiphona] et tercia in secunda [forma]; lecciones et responsoria, ut in aliis feriis [legantur et cantentur]. In laudibus, ⌜ut⌝ in festis simplicibus minoribus cum regimine chori sui temporis. In dominicis[9] diebus infra octauas seruetur modus et

---

[1] SDB add seruicii.
[2] SB responsoria HD R.
[3] SB festis D fest'.
[4] D et.
[5] SDB transpose.
[6]—[6] D repeats this bit.
[7] SB add et.
[8] SBD prefix In feriis to the next sentence instead of this.
[9] SB add autem here and B after diebus.

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ordo seruicii qui in suis[1] dominicis, exceptis illis [2]qui uitabunt ea que recipiuntur in seruicio illarum dominicarum[2].

LXIII. (76) [DE MODO PROCESSIONIS] IN CAPITE IEIUNII [AD IANUAS ECCLESIE].

In capite ieiunii post cinerum suscepcionem, eat processio per medium chori ad ostium ecclesie australe, excellencioribus precedentibus, precedente uexillo cilicino. Deinde episcopus uel executor officii penitentes eiiciat[3] singillatim per manus [officii] ministerio archidiaconi[4], si episcopus presens fuerit: [interim cantetur responsorium *Ecce aduenit* et responsorium *In sudore*]. Quibus eiectis redeat processio, [5]ordine processionis seruato[5]: [eiectis uero penitentibus, claudantur ianue. In redeundo cantetur responsorium *Emendemus*: nullus uersiculus nec oracio sequatur].

LXIV. (101) QUANDO COOPERIENDE SUNT YMAGINES ⌊PER ECCLESIAM⌋[6] [IN QUADRAGESIMA].

1. Secunda feria prime ebdomade quadragesime ad matutinas omnes cruces et ymagines et reliquie et uas eciam continens eucharistiam

60. QUANDO COOPERIENDE SUNT YMAGINES PER ECCLESIAM [ET] DE UELO QUADRAGESIME.

1. Feria secunda [prime] ebdomade quadragesime ad matutinas omnes ymagines[x] et omnes° cruces et reliquie et uas eciam° continens

---

[1] SBD aliis.
[2]–[2] SBD qui in tabulis illarum dominicarum excipiuntur.
[3] SDB transpose.
[4] SB archidiaconorum D archid'.
[5]–[5] SBD ordine solito processionum seruato.
[6] SB IN ECCLESIIS.

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sit coopertum[1] usque ad matutinas in die pasche.

(p. 61.)

2. A sabbato autem[2] precedente usque ad quartam feriam ante pascha uelum quoddam dependeat in presbiterio inter chorum et altare, quod per totam quadragesimam in feriis, quando de feriis[3] agitur, [tam ad missam quam ad matutinas et ad ceteras horas] debet esse demissum, nisi dum euangelium legitur: tunc enim interim[4] extollitur et eleuatum depende[a]t quousque ⌞a⌟ sacerdote dicatur *Orate* ⌞*fratres*⌟. [Tunc enim dimittatur uelum dependens tam in eleuacione corporis dominici quam in alio tempore semper quousque sacerdos dicat oracionem *Humiliate capita uestra domino*, et tunc extollatur quousque totum perficiatur officium misse. Et post sacerdos dicat *Orate fratres.*]

3. Et si in crastino sequatur [aliquod] festum nouem leccionum, de cetero eo die non demittatur[5], nec eciam ante proximas matutinas[6] feriales. Si tamen in ipso ⌞festo⌟ fiat[7] missa de ieiunio, demittetur uelum

eukaristiam sint cooperta usque post resurreccionem dominicam in die pasche, {nisi ymago beate uirginis supra principale altare quando festum annunciacionis in quadragesima celebratur: et excepto similiter quod a processione dominice in ramis palmarum crux principalis in ecclesia et crux super principale altare illa dominica tantum permaneant discooperta}[a].

2. Ab hac [eciam] die [secunda feria] usque ad quartam feriam ante pascha velum quoddam dependeat {in presbiterio}[b] inter chorum et altare: quod per totam quadragesimam in feriis, quando de feria agitur, debet esse dimissum nisi dum euangelium {uel passio}[b] legitur ad missam: tunc enim[c] interim extollitur et eleuatum dependet quousque a sacerdote dicatur *Orate fratres.*

3. Et si in crastino[c] sequitur festum nouem leccionum et in sabbato[d], tunc de cetero eo die non dimittetur nec eciam ante proximas matutinas feriales. Tamen in die festo ad missam de ieiunio semper dimittetur velum ab inicio

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[1] SDB sint cooperta.
[2] SDB eciam.
[3] D feriali S f.
[4] D transposes.
[5] D demittitur, B demittetur, S dimittatur.
[6] D transposes.
[7] D transposes.
[a] in C only.
[b] not in RSA.
[c] S crastinum.
[d] RS sabbatis.

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usque ad incepcionem euangelii et non ulterius.

[Preterea in feriis quando de feria agitur in quadragesima ad missam omnes epistole legantur in presbiterio inter chorum et uelum preter epistolas que leguntur inter uelum et altare de prophetia.]

4. Quarta autem feria [proxima] ante pascha dum passio domini legitur [uelum sit dependens suo loco solito more usque] ad prolacionem ipsius clausule *Velum templi scissum est*: [et cum pronuncietur hec predicta clausula] predictum uelum in area presbiterii decidat.

Hac eciam quarta feria[1] ad uesperas ⌊et⌋ usque ad missam in crastino campane pulsentur sicut in dominicis diebus [simplicibus et abhinc non pulsantur campane donec in uigilia pasche inchoetur *Gloria in excelsis* ad missam].

Chorus uero non regitur: luminaria ut in dominica palmarum accendantur. [2][Ad uesperas] antiphone super psalmos in secunda forma [hinc inde] discurrant: responsorium[3] ab uno solo in secunda forma cantetur[2], [loco nec habitu mutato]: nulle preces ad misse usque ad incepcionem Euangelii et non ulterius eo die. [a]Nunc eciam in ecclesia Sarum utitur ex nouo quod in eleuacione sacrum altaris uelum semper extollitur et uiso sacramento statim dimittetur: saluis tamen excepcionibus supradictis[a].

4. Quarta autem feria ante pascha, dum passio domini legitur, debet esse dimissum et ad prolacionem huius clausule *Velum templi scissum est* predictum uelum in area presbiterii decidat.

p. 230.

[1] SBD die.
[2]—[2] D has antiphona in secunda forma cantetur ab uno solo puero.
[3] SB add quoque and SD transpose following.

[a]—[a] **RSA** Ita tamen quod semper ad eleuacionem corporis christi extollitur [uelum] et statim demittetur.

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uesperas [dicuntur] nec ulla[1] memoria post[2] uesperas. Collecta ad gradum [chori] dicitur[3], habitu non mutato. Uespere[4] de sancta maria in choro non dicantur, nec abhinc usque in crastinum ab octauis[5] pasche.

Completorium solito more absque prostracione et sine psalmo penitenciali sollempniter dicatur cum [6]℣ *Rex benedicte*[6] post *Nunc dimittis* in secunda forma cantandis.

LXV. (77) DE PROCESSIONE IN FERIIS PER QUADRAGESIMAM[7].

Preterea sciendum [est] quod per totam quadragesimam, usque ad cenam domini, quarta et sexta feria ebdomade [cuiuslibet] solet fieri processio ad altaria[8] [ecclesie] per ordinem; prima[9] die ad altare sancti martini, deinde ad cetera [altaria] per ordinem, nisi festum nouem leccionum impediat. Quarta itaque feria prime ebdomade[10] [per]cantata nona, eat processio, ante inchoacionem misse[11], sine cruce, per ostium presbiterii ad altare sancti martini: sacerdos cum suis ministris in albis [accedat]. Deinde, cantato responsorio, clerici quo ordine[12] in choro ordinantur, se prosternant, ita quod sacerdos ad gradum altaris, cum diacono a

---

[1] SBD nulla.
[2] D ad S Post uesperas collecta....
[3] SBD dicatur and transpose.
[4] SBD nec uespere...dicantur.
[5] SBD post octauas.
[6–6] BD uersibus antiphone.
[7] SB DE PROCESSIONIBUS FERIALIBUS D DE PROCESSIONE FERIALI.
[8] D altare. [9] SD primo.
[10] SBD transpose and add quadragesime.
[11] SBD transpose and add sed.
[12] SBD transpose

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dextris et subdiacono a sinistris, suam facia[n]t prostracionem, cum *Kyrieleyson*, et psalmo *Miserere*[1]. Finitis precibus, stando dicat oracionem; qua finita et cantata letania a duobus de secunda forma, usque ad *Sancta maria, ora pro nobis*[2], habitu non mutato, processio circu[m]eundo presbiterium per ostium chori occidentale chorum intret, predictis duobus ad gradum chori letaniam terminantibus; et sacerdos cum suis ministris abscedat, nulla oracione dicta. Eodem modo et ordine fi[a]t processio qualibet sexta feria per quadragesimam, [nisi festum nouem leccionum impediat].

LXVI. (47) DE TABULA TRIUM NOCTIUM[3] ANTE PASCHA.

In tribus noctibus ante pascha, in leccionibus legendis et responsoriis cantandis, fiat tabula sicut in festis simplicibus nouem leccionum. [Excepto quod nonum responsorium ab uno clerico de secunda forma cantetur, loco nec habitu mutato.] Ad *Kyrieleyson* cantandum eisdem noctibus duo subdiaconi de eadem[4] forma: ad *Domine miserere* duo diaconi de eadem forma: ad uersus cantandos duo presbiteri scribantur.

LXVII. (102) DE ACCENSIONE CANDELARUM IN DIE CENE[5] AD MATUTINAS.

In cena domini ante matutinas uiginti quatuor candele accendantur

55. IN QUA HORA PROCEDAT PROCESSIO IN LETANIIS DICENDIS[a].

Sciendum est quod quociens [cunque] dicitur letania, scilicet *Kyrieleyson* ad processionem, non procedat processio° ante quam dicitur *Sancta maria ora pro nobis*, uel *Quesumus almum*, sed[b] tunc [procedat] semper.

p. 216.

[1] S adds *mei deus*. [2] D adds et. [a] C not in red: eat for procedat. [b] R et.
[3] SBD IN TRIBUS NOCTIBUS.
[4] SBD secunda. [5] SB CENA DOMINI.

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[iuxta numerum duodecim apostolorum et duodecim prophetarum] quarum singule ad incepcionem cuiuslibet[1] antiphone et responsorii extinguantur. Sic[2] fiat in sexta feria et in sabbato. Antiphone super psalmos in superiore gradu[3] discurrant per ordinem, facta incepcione ab aliquo de superiore gradu[4] ex parte chori; et hic ordo prosequendus est per duos[5] sequentes dies. *Gloria patri* omnino pretermittatur[6]. Prima antiphona in laudibus a primo de secunda forma ex parte chori incipiatur; secunda ex[7] suo pari ex opposito; deinde cetere [antiphone] per ordinem in eisdem feriis†[8] discurrant; qui ordo per noctes [pro]sequentes[9] continua[n]tur. Nullum capitulum ad has matutinas[10] nec ymnus [dicuntur nec uersiculus]. Dum ultimus psalmus in laudibus psallitur[11], lumen, ubi nequeat uideri[9], abscondatur. Finita quinta antiphona in laudibus, omnia luminaria per ecclesiam extinguantur. Antiphona super[12] *Benedictus* ab excellenciore incipiatur.

LXVIII. (78) DE PROCESSIONE IN CENA DOMINI.

In cena domini, nona cantata, eat processio ad ostium ecclesie, sicut in capite ieiunii, sintque presentes in atrio ecclesie penitentes. Deinde, si episcopus adest, principalis archidiaconus, ex parte peni-

[1] SBD ‹unius› cuiusque.
[2] SBD similiter.
[3] D adds det.
[4] SBD excellencioribus.
[5] SBD duas.
[6] SBD intermittatur.
[7] SBD a.
[8] SBD eadem forma.
[9] SBD transpose.
[10] SBD dicatur.
[11] D dicitur.
[12] B adds psalmum.

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tencium, extra ostium [quandam] leccionem legat in capa serica, que non legatur absente episcopo[1]. Finita leccione [idem archidiaconus] incipiat antiphonam [*Venite*] bis continue[2]; deinde diaconus ex parte penitencium dicat *Flectamus genua*, in alba[3]; et diaconus ex parte episcopi[4] *Levate* in simili habitu; et ita fiat tribus uicibus: deinde penitentes singillatim per manus ecclesie restituat[5] ministerio archidiaconorum. Quibus peractis[6] processio more solito[7] redeat.

LXIX. DE ORNAMENTO ECCLESIE ET ALTARIUM IN VIGILIA PASCHE.

1. Sabbato sancto, id est in uigilia pasche, tota ornetur ecclesia; omnes clerici ecclesie diei seruientes radantur uel tondeantur ut tante festiuitati decenter sint ornati; ymagines uero non discooperiantur usque ad matutinas diei pasche.

Post sextam prouideantur lecciones: altaria festiue cooperiantur et festiuo modo ad ostendendam tam ineffabilis gaudii sollempnitatem intrinsecus et extrinsecus dignissime cuncta adornentur ita ut precipue apparatus mencium in tanta resurreccionis gloria non negligatur.

Nona autem tardius cantetur solito modo: hoc quoque obseruetur ut ita officium seruicii protrahatur quatinus citra uesperum missa dicitur: omne enim officium presens de

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[1] SBD transpose.
[2] D continuo.
[3] BD albis S alb'.
[4] SB add dicat.
[5] SDB add episcopus restituant.
[6] D quibus per actibus'.
[7] SBD add in chorum.

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nocte est sicut in ipsa consecracione cerei memoratur, *Hec nox est.* Et beatus Innocencius papa ostendit ista biduo sacramenta non celebrari, ipso die scilicet passionis christi neque sabbato, dicens:—Nec enim decet ut ea die ueritas a fidelibus in sacramento immoletur qua pro se ab infidelibus dignata est immolari, nec ea qua ab eisdem infidelibus sub custodia sepulchri se teneri permisit.

In quo innuitur quod missa presentis officii non de sabbato sed de dominica propria esse manifestatur: unde in ordine romano dicitur:—'In uigilia resurreccionis ante mediam noctem non est populus dimittendus de ecclesia iuxta canonum sancciones': ex concilio aurasico †, capitulo secundo:—Sabbato sancto, hoc est in uigilia pasche ieiunium ante noctis inicium, nisi a paruulis uel infirmis non soluatur; omnia eciam misteria misse hiis duobus diebus non celebrentur.

In hac missa quoque omnes qui legant uel ad gradum chori cantent in albis esse debent ad instar angelorum qui in albis apparuisse leguntur. Ministri quoque altaris festiue induantur et sacerdos qui baptismum fecerit uilioribus indumentis usque ad missam induatur. Si uero baptismum non est celebraturus tunc optimis uestibus induatur.

2.[1] Omnibus uero clericis honeste preparatis et in choro congregatis,

[1] SBD (79) PROCESSIO IN UIGILIA PASCHE ‹AD IGNEM BENEDICENDUM›. In uigilia pasche, congregatis clericis in choro, executor officii in capa

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executor officii in capa serica deinde diaconus dalmatica et subdiaconus tunica induantur cum ministris suis, et eat processio per medium chori et per ostium occidentale ad quandam columpnam ecclesie ex parte australi et ad nouum ignem benedicendum absque cruce et sine lumine in cereis et igne in thuribulo; Quodam de prima forma in superpelliceo cereum illuminandum in hasta quadam deferente et precedente processioni post aque latorem, choro sequente et precedentibus excellencioribus psalmum *Dominus illuminacio* in eundo dicentibus.

Finita autem benediccione ignis et incensi, thuribulum de isto sancto igne impleatur et cereus super hastam illuminetur et alia candela accendatur unde idem cereus super hastam si forte extingueretur posset reaccendi. Quo peracto redeat processio in choro per medium chori, duobus de secunda forma in superpelliceis *Inuentor rutili* canentibus.

3. Finîto ymno mox diaconus in consecracione cerei intret, sic incipiendo *Exultet iam angelica.* Interim subdiaconus et ceteri ministri altaris ultimo loco assistant in choro. Prelatus sedeat in sede sua, omnibus ceteris astantibus ad tam sacri luminis confeccionem intendentibus:

serica, diaconus in dalmatica, subdiaconus tunica induatur cum ministris suis sine lumine in cereis et igne in thuribulo, quodam de prima forma in superpelliceo cereum illuminandum in hasta quadam deferente, et processionem precedant post aque latorem per medium chori et ad fontes nouum ignem benedicendum processionaliter eat, choro sequente precedentibus excellencioribus; et ad columpnam ex parte australi ignem benedicat. Quo peracto, solito more redeat processio in chorum, duobus de secunda forma cantantibus in superpelliceis uersus quosdam [*Inuentor rutili*].

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et cum diaconus dixit *Suscipe sancte pater incensi huius sacrificium uespertinum*, ponat ipse diaconus incensum in thuribulo et incenset tantummodo cereum, et postea quinque grana incensi, que ab executore officii fuerint sanctificata atque benedicta postquam nouus ignis benedicendus fuerit, firmiter in ipso cereo infigat in modum crucis. Thuriferarius post incensatum a dyacono cereum donec idem cereus consecratus sit ibidem cum thuribulo fumigante consistat.

Rursus cum diaconus dixit *In honorem dei rutilis ignis accendatur*, secretarius magnum cereum de nouo igne accendat: et cum adiunxit *Qui licet diuersas in partes*, accendat duos cereos ex utraque parte magni cerei in candelabris positos, deinde omnes cereos per circuitum in ecclesia. Cereus namque magnus usque post completorium in die pasche non extinguatur: qui eciam per totam ebdomadam ad missam maiorem accendatur. Simili quoque modo magnus cereus debet accendi omnibus festiuis diebus ad maiorem missam usque ad ascensionem domini.

62. DE ACCENSIONE CEREI PASCHALIS[a].

1. In uigilia pasche dum diaconus cantet *Exultet iam angelica* [*turba*] accendatur cereus paschalis et sic ardeat continue usque post[b] completorium in die pasche. [c]Item ardebit per tres dies sequentes ad matutinas missas uesperas et completorium. Item diebus iouis et ueneris ad matutinas uesperas missas sed non ad completorium. Item die sabbati et in dominica et in octaua pasche sicut in predictis primis diebus. Item in festo annunciacionis beate marie si in tempore paschali euenerit et inuencione sancte crucis sicut in predictis tribus diebus.

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[a] R has no heading.
[b] R ad finem completorii.
[c—c] R In octauis uero pasche ad uesperas et ad matutinas et ad completorium et ad missam ardebit, omnibus uero dominicis ab octauis pasche usque ad ascensionem domini ad missam tantum accendatur. In die autem ascensionis domini sicut in octauis pasche accendatur. Accendatur eciam in festis marci euangeliste, apostolorum philippi et iacobi ad missam tantum. In annunciacione beate

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4. In uigilia ascensionis domini ad uesperas accendatur magnus cereus usque in crastinum ad processionem et cum processio sit mota interim magnus cereus extollitur et candelabrum similiter.

5. Peracta consecracione cerei in uigilia pasche statim prima leccio incipiatur *In principio*: tunc uero duo cerei in candelabris usque ad missam extinguantur. Tunc eciam sacerdos indutus casula mediocri ad altare procedens cum diacono et subdiacono reuestitis non modo confessionem dicat sed antea eam dicat in uestiario. Tamen dicat *Pater noster* et osculato altari cum ipsis ministris sessum eat.

In leccionibus tituli postponuntur et lecciones sine titulo legantur: propter cecitatem cathechuminorum, qui sunt inspicientes, non pronunciatur *Leccio illius libri* quia cathecumini celestis ciues ierusalem nondum agnoscuntur. Frustra enim profertur auctor incognitus quibus firmissima auctoritas uilescere potest. Qui uero legant aut cantent albis induantur.

Lecta prima leccione, tractus non sequatur sed oracio *Deus qui mirabiliter*: deinde legantur cetere lecciones cum suis tractibus. Singuli uero tractus in choro alternis uicibus cantentur. Finito tractu *Sicut ceruus* et duabus oracionibus que sub una

2. Item in uigilia ascensionis domini ad uesperas et ad completorium. Item in die ascensionis domini ad matutinas missam uesperas et completorium. Item in festis apostolorum Philippi et Iacobi et sancti marci euangeliste et in omnibus diebus dominicis ad missam tantum[c].

p. 221.

marie quando post octauas pasche celebratur et in inuencione sancte crucis sicut in octauis pasche.

A Accendatur eciam cotidie per ebdomadam pasche ad matutinas et ad missam et ad uesperas: similiter fiat in octauis pasche. Omnibus uero dominicis...&c., as in R.

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clausula *Per dominum nostrum* dicuntur, statim sequatur septiformis letania, hoc modo:—*Kyrieleyson Christeleyson Christe audi nos.* Statim sequatur *Sancta maria, ora pro nobis*, quod a septem pueris in superpelliceis in medio chori ad altare conuersis, habitu nec loco mutato, dicitur.

6. In hiis duabus letaniis non dicitur *Pater de celis deus miserere nostri*, nec *Fili redemptor mundi deus* neque *Spiritus sancte deus* neque *Sancta trinitas unus deus.* Gelasius papa ostendit dicens, quia ipse qui pater et filius et spiritus sanctus est, una persona in unitate et tres persone in trinitate, et in sepulchro se custodiri permittit, nondum adhuc surrexerat a mortuis; qui uoluit propheciam implere; sed iacuit in sepulchro usque ad tercium diem: quod† unde iste predicte quatuor clausule in hiis letaniis possunt pretermitti.

LXX. (80 & 58) EODEM[1] DIE PROCESSIO AD FONTES.

1. Finita septiformi letania[2], statim incipiatur[3] quinquepartita letania a quinque diaconibus†[3] de secunda forma in superpelliceis[4] similiter in medio chori inchoata [usque] ad prolacionem *Sancta maria ora pro nobis*: eat processio ad fontes[5] benedicendos per ostium presbiterii australe latere ecclesie

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[1] SBD EADEM, D interchanges this and the following §.
[2] SBD que a septem pueris in superpelliceis dicatur in medio chori (B choro): et.
[3] SBD diaconis. [4] SBD transpose.
[5]—[5] This passage appears in SBD as follows:—duobus diaconis de secunda forma in albis oleum et crisma deferentibus inter subdiaconum et thuri-

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sic ordinata. In primis ille precedat qui fert crucem, deinde ceroferarii; deinde illi duo qui portant crisma et oleum; deinde ille qui fert cereum necessarium fontibus consecrandis; deinde illi qui letaniam dicant; deinde ceteri secundum dignitatem personarum ordinate procedant.

Notandum est quod magnus cereus non portatur ad fontes, sed alius cereus necessarius qui ab accolito deferatur ad stillandum in fontibus in consecracione foncium[5].

2. Finita [autem quinque partita] letania, executor officii conuersus ad orientem fontibus benedicendis assistat, ministris ⌊fontes⌋ ordinate circum[a]stantibus, scilicet a dextris iuxta sacerdotem stet diaconus, subdiaconus a sinistris. Qui fert crisma stet[1] iuxta diaconum; qui autem oleum[2], iuxta subdiaconum. Qui uero crucem defert, sacerdoti sit appositus[3] ad eum conuersus, iuxta quem eodem modo stent ceroferarii duo[4]. Consecratis [eciam] fontibus non infunditur oleum neque[5] crisma, nisi sit aliquis baptizandus [sed fontes lintheamine mundo cooperiantur et usque ad completum† reseruantur. Quod si forte in hiis diebus aliquis baptizandus euenerit, fecundato tantum et sanctificato fonte infusione crismatis baptizetur].

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bulum pariter incedentibus. Cereus quoque benedicendis fontibus necessarius |processionem| precedat accensus (B procedat accessus!) qui a quodam de prima forma in superpelliceo deferatur: et exeat |processio| per ostium presbyterii australe et in australi latere ecclesie procedendo (D ecclesie latere procedens) ad fontes ueniat.

D has in the lower margin Nota: feria sexta in crastino ascensionis amoueatur cereus paschalis. In an early xivth cent. hand.

[1] B transpose. [2] D adds stet.
[3] SBD oppositus. [4] SBD transpose.
[5] S nec.

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Completo[eciam] foncium ministerio, tres clerici de superiore gradu in capis sericis [more solito] cantent[1] *Rex sanctorum.* Finito primo uersu chorus eundem repetat et sic progredientes chorum intrent.

3. [Finita letania *Rex sanctorum*, statim precentor inchoet missam hoc modo, *Kyrieleyson.* Dum canitur *Kyrieleyson*, cantor uel eius collateralis *Gloria in excelsis deo* iniungat sacerdoti. Dum *Gloria in excelsis* canitur tractatim et spaciose omnia signa in classicum pulsentur: quia tanto lumine hec nox de dominice resurreccionis gloria illustratur, iure angelicus ymnus *Gloria in excelsis* deuotissime celebretur, quoniam qui in tenebris erant uiciorum ad lumen redeunt uirtutum, et quos possidebat diabolus inhabitat spiritus sanctus.

Lecta uero epistola, *Alleluya* a tribus de superiore gradu in pulpito in capis sericis dicitur, et cantato uersu iterum *Alleluya* repetatur. Deinde duo de secunda forma in capis nigris ad gradum chori tractum *Laudate dominum* cantent, choro utrumque uersum eiusdem tractus dimidium canente. Simili modo cantetur quandocunque cantatur.

Dum uero *Gloria in excelsis* incipiatur omnes genuflectent, exuentes capas nigras deponant et in superpelliceis appareant.

Sacerdos uero ad officium misse exequendum casulam, qua ad oraciones dominicas† post consecracionem cerei indutus fuerat, deponat, et idem sacerdos festiuam casulam

[1] SBD canant.

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induat: ceteri quoque ministri festiue induantur: et tunc primo ad altare confessionem dicat.

Finito tractu *Laudate*, procedat diaconus ad legendum euangelium *Vespere autem sabbati*, quem precedant duo ceroferarii cereis extinctis. Incensum cum deferatur cerei extincti deferantur: nam in cordibus mulierum lumen ueritatis deerat antequam saluator noster a morte surrexerat et eisdem uiuus apparuerat: sed cum adhuc tenebre essent ad monumentum uenerant.

Credo in unum non dicitur nec offerenda nec *Agnus dei* nec communio, per dubitacionem mulierum uidelicet designanda ista recitentur. Nam maria quem credebat furto sublatum non credebat uerum deum esse nec tollere posse peccata mundi.

Postea dum *Sanctus* ad missam canitur, pulsentur signa ad uesperas sicut in festis duplicibus ita ut, postquam dicitur *Per omnia secula seculorum* post oracionem dominicam, sonet classicum.

Agnus dei non dicitur nec pax detur, sed facto interuallo uespere festiue incipiantur.]

[1]Antiphona *Alleluya* super psalmum *Laudate*[1] a quodam canonico de[2] superiore gradu incipiatur. [Finito psalmo, predicta antiphona cum magna ueneracione et exultacione decantetur et sine neupma finiatur. Nulla neupma ad uesperas nec ad matutinas a cena domini usque ad uesperas sabbati octauarum

[1]—[1] SBD (57) DE MODO EXEQUENDI (D. AD) UESPERAS IN UIGILIA PASCHE. In uigilia pasche ad uesperas sine regimine chori antiphona super psalmos. [2] SBD in.

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pasche dicitur. Finita autem *Alleluya*, statim antiphona] [1]super *Magnificat* ab excellenciore ex parte chori [incipiatur]. Postcommunio uice collecte ad uesperas dicatur et *Ite missa est* in loco *Benedicamus* [*domino* dicitur].

[Eodem die ad completorium antiphona super psalmos in superiore gradu incipiatur. Finita antiphona post psalmum *Nunc dimittis*, executor officii dicat *Dominus uobiscum*, oracionem *Spiritum in nobis* et *Benedicamus*, loco nec habitu mutato. Ad completorium non dicitur *Conuerte nos* ante primas uesperas dominice in albis, sed *Deus in adiutorium nostrum intende.*]

LXXI. (81) [DE] PROCESSIO[NE] ANTE MATUTINAS ⌜IN⌝ DIE PASCHE.

In die pasche ante matutinas, [conueniant clerici ad ecclesiam accensis cunctis cereis per ecclesiam:] duo excellenciores presbiteri in superpelliceis [ad sepulchrum accedant] ⌞prius incensato [2]ostio sepulchri[3] cum magna ueneratione, corpus dominicum super altare deponant; deinde⌟ crucem de sepulchro tollant, ⌞excellenciore presbitero inchoante antiphonam⌟ [*Christus resurgens*] et sic eant[3], per ostium australe presbiterii incedentes[4], per medium chori regredientes, cum thuribul⌜ari⌝o et ceroferariis precedentibus, ad altare sancti martini canentes[5] [predictam antiphonam cum uersu suo].

[1] SBD prefix similiter. [2—2] SB sepulchro.
[3] SB eam, D qui eam. [4] SD add et.
[5] SBD add deferant.

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Deinde, |dicto uersiculo [*Surrexit dominus de sepulchro*] et| [dicta] oracione[1] ab excellenciore sacerdote[2] post debitam campanarum pulsacionem inchoentur matutine[3].

LXXII. (39) DE TABULA [COMMUNE] DIEI PASCHE.

Die pasche tabula talis erit: primo scribantur rectores chori, omnes de superiore gradu. Ad primam leccionem scribatur aliquis de excellencioribus personis diaconus, et ita fiat ascensus ut excellencior persona terciam [leccionem] legat. Ad primum responsorium cantandum scribantur duo canonici, et ita[4] ascensus, ut [5]excellenciorum personarum tres, scilicet, qui non legerint, tercium responsorium cantent[5]. Cetera omnia ⌞tabulam⌟ natalis domini imitantur[6].

Preterea in hac [die] addantur[7] duo diaconi de secunda forma [qui] deferant ad processionem ad uesperas oleum et chrisma. Secunda[8] tercia et quarta feria [ebdomade] pasche duo canonici[9] de superiore gradu primam et secundam leccionem legant; terciam [10]autem leccionem excellencior legat[10], ita ut ⌞in⌟ ipsa ⌜tercia⌝ leccione legenda fiat descensus personarum iuxta numerum fratrum† [11]. Similis quoque ordo

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[1] D dicta oracione cum uersiculo.
[2] BD insert and invert the following sentence.
[3] S adds ibi first.
[4] SBD add fiat.
[5—5] SBD tercium responsorium a tribus excellencioribus, qui non legerint, cantetur.
[6] SBD imitentur.
[7] SB adicitur qui (S quod). D Preterea scribatur in tabula qui. [8] SB add et.
[9] S diaconi.
[10—10] SBD ⌞aliquis⌟ (D autem) excellens persona.
[11] SBD feriarum.

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seruetur in responsoriis cantandis per easdem ferias.

LXXIII. (40 A) ADAPTACIO[1] EIUSDEM TABULE.

Hec[2] tabula diei pasche locum habet in omnibus festis duplicibus trium leccionum preter processionem ad uesperas; excepto quod in tabula diei ascensionis scribantur[3] duo ad ⌊de⌋ferendas reliquias ad processionem, exceptis octaua[4] die pasche, |et| inuencione sancte crucis.

LXXIV. (58 A) [5]DE MODO EXEQUENDI OFFICIUM MATUTINARUM DIEI PASCHE[5].

1. In die pasche [ad matutinas] tres antiphone super psalmos eodem modo discurrant sicut tres prime [antiphone] ⌈in die⌉ Natalis [domini]; et tres lecciones et tria responsoria sicut in tercio nocturno diei[6] natalis [domini].

Preterea altare non incensetur[7] hac die nisi ad *Te deum laudamus* et *Benedictus.*

In laudibus [8]prima antiphona et cetere antiphone[8] eodem modo discurrant ⌈sic⌋ut in nocte Natalis domini.

2. In antiphonis ad primam et

27. DE MODO EXEQUENDI OFFICIUM IN DIE PASCHE AD MATUTINAS ET AD ALIAS HORAS ET AD SECUNDAS UESPERAS.

1. In die pasche [ad matutinas] tres antiphone super psalmos eodem modo discurrant sicut tres prime antiphone [a]in aliis festis maioribus duplicibus nouem leccionum[a] et tres lecciones cum suis[b] responsoriis sicut in tercio nocturno [diei][c] in aliis festis maioribus dupplicibus nouem leccionum.

Preterea altare non thurificetur[d] hac[c] die, nisi ad *Te deum* et [ad] *Benedictus.*

In laudibus antiphone et cetera eodem modo discurrant ut in [die natalis domini et in][f] predictis maioribus dupplicibus[x] festis.

2. Ad primam et ad alias horas

1 SB DE APTACIONE, D DE ADAPTACIONE.
2 SBD add itaque. 3 SBD scribuntur.
4 SB octauo, D excepto octauo.
5—5 SBD DE DIE PASCHE ⌈SERUICIUM⌉.
6 D in die. 7 SBD incensatur.
8—8 SBD antiphone et cetera.

a—a H in die natalis domini. J has this and adds in festis maioribus duplicibus nouem leccionum.
b H tribus.
c HJ in die natalis domini et cetera.
d HS thurificatur. e R illo.
f from H.

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ad alias horas incipiendis[1] idem modus ut[2] in die Natalis [domini] [ob]seruetur.

[3]Finitis antiphonis super horas, sacerdos ad omnes horas per totam hanc ebdomadam uersiculos et oracionem dicat, loco nec habitu mutato[3].

in antiphonis incipiendis idem modus seruetur qui in predictis maioribus festis dupplicibus uersiculam†[a] tamen ante collectam ad omnes° horas per totam hanc ebdomadam dicat sacerdos.

LXXV. (73) ORDINACIO PROCESSIONIS IN DIE[4] PASCHE [ANTE MISSAM].

Die[5] pasche [ante missam] eodem modo fit[6] processio sicut[7] die natalis [domini]: excepto quod [in] die pasche [8][in eundo cantetur *Salue festa dies* et antiphona *Sedit angelus*; et tres clerici de superiore gradu in pulpito, habitu non mutato conuersi ad populum dicant ℣ *Crucifixum in carne.* In redeundo antiphona *Christus resurgens* cum ℣ *Dicant nunc*, qui uersus dicitur a toto choro cum uersiculo et oracione de die][8].

LXXVI. (58B) [DE MODO EXEQUENDI OFFICIUM UESPERARUM IN EADEM DIE PASCHE.]

[Eadem die pasche] ad secundas uesperas rectores [chori] ex parte chori conuersi ad chorum incipiant *Kyrieleyson,* ⌞et⌟ antiphona super

3. Ad secundas uesperas rectores chori ex parte chori ad chorum[x] conuersi incipiant *Kyrieleyson.*

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[1] D incipiendast. [2] SBD qui.
[3–3] SDB have Uersiculos tamen ad omnes horas per totam hanc ebdomadam dicat sacerdos ante collectam.
[4] S DIEI.
[5] D Dies. [6] BD fiat.
[7] D adds in.
[8–8] SBD dicitur uersus in pulpito sicut 'in' die purificacionis. In octauis pasche eodem modo fit processio sicut in ceteris dominicis diebus preter habitum: ⌞et⌟ excepto quod ha'c' die dicitur uersus in pulpito sicut in die pasche.
[a] HJR uersiculum.

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psalmos in superiore gradu pro uoluntate cantoris incipiatur. Gradale ab illis duobus[1] qui cantauerunt ad missam[2] cum eodem uersu cantetur, habitu non mutato: similiter *Alleluya* ab illis duobus qui cantauerunt ⌜ad missam⌝ de superiore gradu[3] [sed cum alio uersu, in eodem habitu]. Cetera omnia usque ad processionem ⌜sic⌝ut in die Natalis[4] [domini][preter Ymnum, qui non dicitur; post uersum repetatur *Alleluya*, sed sine neupma terminatur. Postea statim sequatur uersiculus].

Antiphona super psalmos [a]in superiore gradu incipiatur[x] pro uoluntate cantoris[a]: Gradale a duobus ex hiis[b] qui cantauerint[c] ad missam cum eodem uersu cantetur in superpelliceis. Similiter *Alleluya* ex†[d] duobus {ex illis}[e] qui cantauerint[c] ad° missam de superiore gradu in simili habitu. Cetera omnia usque ad processionem ut [in die natalis domini et] in aliis[x] festis maioribus dupplicibus.

LXXVII. (82) DE PROCESSIONE DIEI PASCHE AD FONTES AD UESPERAS[5].

1. Eadem die ad uesperas [ad processionem ad fontes nullus cereus precedat processionem sed] post primum *Benedicamus* eat processio ad fontes [6]per ostium australe presbyterii sicut[6] in uigilia pasche quando itur ad fontes benedicendos[7] [cum cruce et ceroferariis thuribulario oleo et crismate et puero deferente

4. Dicto primum[f] *Benedicamus* eat processio ad fontes per ostium presbiterii australe cum cruce [et]

ceroferariis turribulis[g] oleo et crismate, et puero librum deferente[h]

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[1] SDB a duobus ex illis.
[2] D de superiore gradu cantetur cum....
[3] D adds cantetur.
[4] There follows here in SDB:
Dicto *Benedicamus*, eat processio ad fontes per ostium presbyterii australe, cum cruce, ceroferariis, thuribul,ari,o, oleo, et crismate, et puero deferente librum ante sacerdotem, et omnes illi sint albis induti, preter puerum qui defert librum ‚ante sacerdotem„ qui sit in superpelliceo, et sacerdotem qui similiter erit in superpelliceu cum capa de serico. Rectores uero antiphonam (S antiphonas) in eundo et redeundo incipiant.
Peracta processione, sicut in ordinali describitur, et finita memoria de sancta maria, dicatur *Benedicamus* a duobus pueris.
Ad completorium, antiphona incipiatur a quodam de (D in) superiore gradu.
[5] SBD PROCESSIO QUE EADEM DIE AD UESPERAS FIT AD FONTES.
[6–6] SBD eodem modo et ordine in superpelliceis quo, compare p. 145 note 1.
[7] SBD add excepto quod hic ‚nullus„ precedit cereus processionem.

[a–a] HSJ transpose order.
[b] HS illis.
[c] HSJR cantauerunt.
[d] HSJR a.
[e] J omits.
[f] R primo.
[g] R thure et. HJ thuribulario.
[h] J ferente.

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librum ante sacerdotem; et omnes illi sint albis induti, non in superpelliceis preter puerum qui deferat librum ante sacerdotem qui sit in superpelliceo, et sacerdotem qui similiter sit in superpelliceo cum capa de serico. Rectores chori in eundo et redeundo antiphonam *Alleluya* incipiant, psalmos *Laudate pueri* et *In exitu israel.* Chorus alternatim cantet et in illa parte in qua dicitur uersus psalmi repetatur primum *Alleluya*, et sic fiat in fine omnium uersuum].

Finito psalmo *Laudate* [*pueri*], [1]tres pueri in ipsa stacione ante fontes, habitu non mutato cante[n]t *Alleluya* [℣ *Laudate pueri dominum*]. Post repeticionem ipsius *Alleluya* incensatis fontibus sacerdos[2] dicat ibi uersiculum [*Surrexit dominus de sepulchro*] et oracionem.

[3][Finita oracione eat processio ante crucem et in eundo dicitur psalmus *In exitu israel* cum *Alleluya* modo predicto] et[3] ante crucem aliam faciant[4] stacionem. [5][Finito psalmo *In exitu* sacerdos dicat ibi uersiculum *Dicite in nacionibus*, oracionem *Deus qui pro nobis filium tuum*]. [5]Dicta oracione [cum quadam antiphona de sancta maria] solito more in chorum redeat processio[6].

2. [Finita antiphona de sancta maria sacerdos dicat uersiculum *Post partum uirgo*, oracionem *Graciam tuam.* Finita oracione, secundum *Benedicamus* dicitur a duobus pueris.

ante sacerdotem: et omnes illi albis[x] sint induti, preter puerum qui defert librum, qui sit in superpelliceo[a] et [b]preter sacerdotem executorem[b] officii, qui similiter[c] sit[c] in superpelliceo cum capa de serico[c]. Rectores uero [chori] in eundo et redeundo[x] antiphonas[d] incipiant.

5. Peracta processione sicut in ordinali describitur et finita memoria de sancta maria

dicitur *Benedicamus* a duobus pueris.

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[1] SBD prefix Deinde. [2] SBD transpose. [a] J superpelliceis.
[3]—[3] SBD Postea. [4] B fiant'. [b]—[b] H sacerdos executor.
[5] SBD prefix Ubi. [6] SBD redeant. [c] HSR serica. [d] R antiphonam.

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3. Eodem modo eat processio ad fontes ad uesperas per totam ebdomadam usque ad sabbatum in tali habitu quo in die pasche ad uesperas, excepto quod predicti psalmi *Laudate* et *In exitu* cum antiphonis non dicantur, sed in eundo ad fontes cantetur antiphona *Sedit angelus* absque uersu, et in redeundo ad crucem cantetur antiphona *Christus resurgens* similiter sine uersu: cetera ut supra.][1]

4. In die pasche ad completorium antiphona super psalmos a quodam de superiore gradu incipiatur[2].

6. Ad completorium antiphona super psalmos incipiatur[x] a quodam de superiore gradu: [et] cetera sicut ad horas.

LXXVIII. (58c, 83 & 58d) ⌜DE MODO EXEQUENDI [3]OFFICIUM ⌞MATUTINARUM⌟ IN SECUNDA FERIA ⌞EBDOMADE⌟ PASCHE⌝[3].

1. Feria secunda [ebdomade pasche] antiphona super psalmos in superiore gradu incipiatur[4]. Lecciones et responsoria in superiore gradu legantur et cantentur[5].

28. DE MODO EXEQUENDI OFFICIUM [IN] FERIA[x] SECUNDA[a] EBDOMADE PASCHE.

1. Feria secunda ebdomade pasche antiphona super psalmos[x] ad matutinas in superiore gradu incipiatur {pro uoluntate cantoris}[b]. Lecciones et responsoria in superiore gradu legantur et cantentur in superpelliceis. {Ita scilicet quod in hac feria et in duabus sequentibus duo canonici de superiore gradu primam et secundam leccionem legant: terciam aliqua excellens persona; ita ut in ipsa quarta leccione legenda fiat descensus personarum iuxta numerum feriarum. Similis quoque ordo seruetur in responsoriis cantandis per easdem

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[1] This § covers the same ground as the next chapter: see p. 160.
[2] This § is earlier in SBD. See p. 157 note 4.
[3–3] BD SERVICIUM [IN] SECUNDA FERIA PASCHE. S has no heading, but a blank space.
[4] D transposes.
[5] SBD add in superpelliceis.
[a] R SECUNDE FERIE. [b] not in HSAJ.

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Cetera omnia |ut| in die pasche, nisi quod ad laudes una sola antiphona dicitur que in superiore gradu incipi[a]tur: [et excepto quod ad primam dicitur psalmus *Confitemini*].

2. Post ⌊*Benedictus* [et primum⌋ *Benedicamus*] eat processio per ostium chori occidentale ad crucem[1] cum cruce et ceroferariis et thuribulo[2] et puero deferente librum ante sacerdotem: qui omnes erunt in eodem habitu quo ad uesperas [in die pasche], preter⌈quam⌋ acolitum[3] qui defert crucem in superpelliceo[4].

3. [5]Et in eundo cantetur antiphona *Christus resurgens*, et ibi[5] facta stacione[6], uersus [*Dicant nunc*] ante crucem a duobus de superiore gradu in superpelliceis ad chorum[7] [semper] conuersis [dicitur]: deinde dicta oracione cum uersiculo [ante crucem, processio] solito[8] more in chorum redeat[9], [cum quadam antiphona de sancta maria. Cetera fiant ut supra ad uesperas ad processionem in die pasche].

4. Hoc[10] eodem modo fiat[11] processio ad[12] crucem ad matutinas singulis diebus per ebdomadam: nisi quod [in] diebus duobus[13] seferias.}[a] Cetera omnia ut in die pasche, nisi quod ad laudes una sola antiphona dicitur que in superiore gradu[x] incipiatur.

2. Post *Benedicamus* eat processio ad crucem per ostium chori occidentale cum cruce et° ceroferariis et° thuribulario et puero librum deferente ante sacerdotem: qui omnes erunt in eodem habitu quo ad uesperas, preter illum qui defert[x] crucem, qui sit in superpelliceo.

3. In stacione duo de superiore gradu dicant [uersum] ad chorum conuersi in superpelliceis [ante introitum chori].

Finita processione in chorum redeant.

Cetera omnia° ut supra ad uesperas fiant[x].

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1 SBD transpose. 2 S thuribulario.
3 SBD illum.
4 SBD continue the chapter thus:—compare p. 163.
In stacione |duo| de superiore gradu dicant uersum ad chorum (D clericos) conuersi in superpelliceis. Finita processione in chorum redeant. Ceteraque fiant ut supra ad processionem ad uesperas. For the last § see p. 161.
5—5 SBD have this as chapter 83.
DE PROCESSIONIBUS (D PROCESSIONE) PER EBDOMADAM PASCHE FACIENDIS (D FACIENDA) AD MATUTINAS ET AD UESPERAS.
Feria secunda ebdomade pasche ad matutinas post primum *Benedicamus* eat processio cum acolito deferente crucem in superpelliceo et cum ceroferariis et thuribul,ari,o solito more per medium chori ante crucem: et ibi &c.
6 SBD add dicatur. 7 SBD clerum.
8 S transposes. 9 SBD redeant.
10 D Hec. 11 SB fit.
12 S ante. 13 SBD transpose.

a not in **HSAJR**.

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quentibus dicitur uersus [*Dicant nunc*][1] ante crucem a duobus de secunda forma. Reliquis uero diebus sequentibus[2], [3]scilicet quinta sexta feria et sabbato, ad processionem ad matutinas ante crucem ℣ *Dicant nunc* non dicitur[3].

Eadem die[4] ad uesperas eodem modo et ordine fiat[5] processio quo in[6] die pasche ad uesperas; excepto quod [7]pueri ante fontes in stacione *Alleluya* minime cantant, et exceptis psalmis *Laudate* et *In exitu*: cetera ut supra[7].

5. [Hac die secunda feria] [8]ad primam et ad alias[9] horas fiant[10] omnia ut in die pasche, [preter psalmum *Confitemini*: ita quod semper ad primam dicitur oracio diei pasche; ad terciam sextam et nonam dicitur oracio de die singulis diebus per ebdomadam.]

Ad uesperas et ad completorium [11]similis modus seruetur qui[11] in die pasche.

4. Ad primam et ad ceteras[a] horas omnia fiant sicut in die pasche.

{Ad uesperas et ad completorium omnia fiant sicut in die pasche.}[b]

LXXIX. (59) DE [MODO EXEQUENDI OFFICIUM SERUICII IN] TERCIA ET QUARTA FERIA [EBDOMADE] PASCHE.

Modus et ordo seruicii [12]huius ferie locum habet in tercia et quarta feria ebdomade pasche[12].

29. [DE TERCIA ET QUARTA FERIA EBDOMADE PASCHE.

Modus et ordo seruicii {tercie et quarte ferie ebdomade pasche}[c] similis est per omnia seruicio ferie secunde.][d]

[1] SBD in stacione.
[2] B transposes. SD sequentibus feriis.
[3]–[3] SBD nullus uersus dicitur.
[4] SBD feria. S has Eadem feria as the end of the last sentence. [5] SBD eat.
[6] D in quo[t].
[7]–[7] SBD hac die pueri non cantant in stacione ad fontes. Simili quoque modo obseruetur processio ad uesperas singulis diebus per ebdomadam usque |ad| sabbatum.
[8] SBD resume the closing § of 58 from p. 160.
[9] SB ceteras. [10] SBD transpose.
[11]–[11] SBD eodem modo fiant ‚omnia‚ sicut.
[12]–[12] SBD tercie et quarte |ferie| similis est per omnia seruicio huius ferie.

[a] J alias. R omnes alias.
[b] not in SR. A has Similiter ad uesperas et completorium.
[c] not in R.
[d] from HSAJ (without heading) R (heading not rubric).

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[LXXX. DE MODO EXEQUENDI SERUICIUM ALICUIUS SANCTI INFRA EBDOMADAM PASCHE.

Notandum est quod si aliquod festum uel ieiunium in ebdomada pasche forte contigerit, nichil de festo uel de ieiunio fiat, quia cum christo resurrexerunt sancti et in christo resuscitati sunt, et festum resurreccionis christi commune est omnibus sanctis: ideo in hac ebdomada nichil fiat de tali festo sanctorum neque de ieiunio, si euenerint.]

[LXXXI. DE COMMUNIONE ET OBLACIONE LAICORUM IN DIE PASCHE.

Beatus Gregorius papa doctor diei pasche et pentecostes precipit dicens, Videte quoque firmiter ne die pasche recipiantur oblaciones laicorum post missam quando communicentur, quia hoc est cupiditatis manifestum indicium, et deuocionis communicancium euidens detrimentum. Cetera quoque indicia de quibus dicit apostolus quoniam, qui talia agunt, regnum dei non consequuntur.]

LXXXII. (40 B) [DE TABULA OCTABARUM PASCHE.]

Octaua uero[1] die pasche [tabula talis erit quod ad matutinas] primam leccionem legat[2] simplex canonicus diaconus ex parte chori, et ita fiat ascensus ut ultimam [leccionem] legat excellencior persona ex parte

[1] SBD enim.
[2] SB terciam. B legat leccionem.

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chori. Cetera[1] ut supra in tabula diei pasche, ita tamen quod hac die pasche fi[a]t tabula ebdomadaria, de lectore in capitulo, de principalibus rectoribus chori, de epistola et [de] euangelio[2].

LXXXIII. (60 A) DE MODO EXEQUENDI OFFICIUM UESPERARUM IN PRIMIS UESPERIS OCTAUARUM PASCHE[3].

1. Octauo uero die[4] pasche ad [primas] uesperas antiphona super psalmos in superiore gradu incipiatur pro uoluntate rectoris: antiphonam super *Magnificat* unus de excellencioribus ex parte chori incipiat: cetera fiant ut in die pasche ad uesperas, preter gradale et *Alleluya* et processione|m| [ad fontes].

LXXXIV. (84 & 60 B) DE PROCESSIONE EADEM DIE AD CRUCEM[5].

1. Eadem die[6] ad uesperas eat processio post primum *Benedicamus* [absque cruce] cum ceroferariis et [cum] thuribulo tantum per medium chori, non iam ad fontes cum oleo et crismate sicut in precedentibus diebus, sed ante crucem tantum: [et in eundo cantetur antiphona *Christus resurgens,*] et [7]in stacione ante crucem ℣ *Dicant nunc*[7] a duobus de superiore gradu [dicitur semper usque ad finem eiusdem uersus,] ad clerum

30. DE MODO EXEQUENDI OFFICIUM IN OCTAUIS[a] PASCHE.

1. Octaua [uero] die pasche ad primas uesperas antiphona super psalmos in superiore gradu incipiatur pro uoluntate[b] cantoris: antiphonam super *Magnificat* unus de excellencioribus ex parte chori incipiat[c]: cetera [fiant] sicut in die pasche ad uesperas preter gradale [et] *Alleluya* {et processionem}[d].

[2. Ad uesperas ad processionem omnia fiant sicut in ordinali describitur.][e]

[1] SB add omnia. [2] SB transpose.
[3] SBD DE OCTAVIS PASCHE.
[4] SBD Octaua die.
[5] SBD PROCESSIO QUE FIT IN SABBATO QUOD DICITUR IN ALBIS ANTE CRUCEM.
[6] SBD In sabbato uero.
[7—7] SBD ibi in stacione ipsa dicatur uersus.

[a] H OCTAVA DIE. [b] R disposicione.
[c] HS antiphona...ab aliquo...incipiatur.
[d] not in HSJ. [e] from HSAJ.

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conuersis [et] in superpelliceis[1] indutis. Deinde dicta ibi oracione [de cruce] cum uersu, in chorum[2] redeat processio solito more [cum aliqua antiphona de sancta maria: deinde dicuntur uersiculus et oracio de ea].

2. Sciendum[3] [est] quod in[4] hoc sabbato [et singulis sabbatis] usque ad ascensionem domini [5]modo predicto ad uesperas[5] fi[a]t processio: excepto quod in mediis sabbatis dicitur uersus [*Dicant nunc*] in stacione [ante crucem] a duobus de secunda forma: ultimo uero sabbato [ante ascensionem domini] idem uersus in superiore gradu dicitur[6]. Eodem[7] modo fi[a]t processio ad [primas] uesperas in Inuencione[8] sancte crucis, excepto quod [9]in stacione ante crucem uersus non dicitur[9].

3. [Eodem die sabbati] [10]completorium fiat sicut in festis duplicibus[11] nouem leccionum, [excepto ymno *Saluator mundi*, quia hic *Jesu saluator seculi* dicitur].

3. [Ad completorium omnia fiant sicut in aliis duplicibus[x] festis nouem leccionum.][a]

LXXXV. (60 C) [DE MODO EXEQUENDI OFFICIUM MATUTINARUM DOMINICA IN ALBIS.][12]

1. [Dominica que dicitur in albis] ad matutinas antiphona super psalmos[13] [in superiore gradu incipia-

4. Ad matutinas antiphone super psalmos in superiore gradu

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[1] SBD transpose.
[2] B choro.
[3] SBD autem.
[4] BD ab.
[5]—[5] S singulis sabatis ad uesperas predicto modo.
[6] SBD transpose.
[7] SBD add eciam.
[8] SBD uigilia inuencionis.
[9]—[9] SBD ibi nullus uersus dicitur in stacione.
[10] SBD resume chapter 60 with Et.
[11] SBD aliis duplicibus festis.
[12] SBD continue chapter 60.
[13] D transposes.
[a] from HSAJR.

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tur]: lecciones et responsoria in superpelliceis in superiore currant[1] pro uoluntate cantoris.

In laudibus [quinque] antiphone [dicuntur, que] eodem modo in superiore gradu discurrant: cetera omnia ut supra in[a] [secunda feria ebdomade pasche fiant, preter antiphonam super *Benedictus* et preter processionem ad crucem: et excepto quod hic dicitur ymnus *Sermone blando* post primum *Benedicamus.* Finita memoria de resurreccione, antiphona *Et ualde mane*: finita oracione, ultimum *Benedicamus* duo pueri in superpelliceis dicant].

2. Ad primam et ad alias horas idem modus seruetur qui in duplicibus [festis] nouem leccionum.

3. Ad secundas uesperas antiphone super psalmos [diei] et [antiphona] super *Magnificat* in superiore gradu incipiantur[2] pro uoluntate rectoris: cetera ad uesperas et ad completorium ut in festis duplicibus nouem leccionum, [sed sine responsorio].

incipiantur: lecciones et responsoria in superpelliceis in[a] superiore gradu discurrant [pro uoluntate cantoris][b].

[In laudibus antiphone eodem modo in superiore gradu discurrant.][b] Cetera omnia ut supra in secunda feria[c] ebdomade[c] pasche preter processionem.

5. Ad primam et ad alias horas idem modus seruetur qui in dupplicibus [festis] nouem leccionum.

6. Ad secundas uesperas antiphona super psalmos et antiphona[c] super *Magnificat* in superiore gradu incipiantur pro uoluntate rectoris: cetera [omnia] ad uesperas et ad completorium ut [supra] in festis dupplicibus nouem leccionum.

LXXXVI. (61 A) ADAPTACIO ALIORUM FESTORUM DUPLICIUM PASCHALIS TEMPORIS[4].

Modus et ordo seruicii [5]dominice que dicitur in albis[5] seruetur in annunciacione dominica, quando post pascha celebratur, et ⌊in⌋ Inuencione sancte crucis: excepto

31. ADAPTACIO EIUSDEM[c] SERUICII IN ALIIS FESTIS DUPPLICIBUS IN PASCHALI[x] TEMPORE.

Modus et ordo seruicii huius diei seruetur in annunciacione dominica, quando post pascha celebratur et [in] inuencione sancte crucis et in festis sancti ambrosii et

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[1] SBD gradu discurrant.
[2] SBD end the § thus: feriis 'preter' processionem.
[3] D transposes.
[4] SBD ADAPTACIO IN ALIIS FESTIS DUPLICIBUS IN PASCHALI TEMPORE.
[5–5] SBD huius diei.
[a] S a clericis de.
[b] from HSAJR.
[c] C has forma[t].

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quod ibi ad utrasque uesperas dicitur responsorium ut in duplicibus [festis] nouem leccionum.

sancti marci euangeliste et apostolorum philippi et iacobi [et sancti augustini anglorum apostoli][a], excepto quod in ipsis[b] festis [ad utrasque uesperas][x] dicitur[c] responsorium sicut in festis dupplicibus nouem leccionum.

[Preterea in festo sancti ambrosii et in° festo° sancti marci euangeliste° et apostolorum philippi et iacobi[d] nulla fiat processio ad uesperas nisi in aliqua dominica ante ascensionem domini° contigerit° nec eciam° in festo annunciacionis dominice quando post pascha dicitur.][e] [Preterea[d] omnes antiphone super laudes in secunda forma[x] incipiantur: antiphona uero super *Benedictus* incipiatur[x] in superiore gradu.][f]

p. 174.

LXXXVII. (61B) [DE MODO EXEQUENDI OFFICIUM UESPERARUM ET MATUTINARUM QUINTA SEXTA FERIA ET SABBATO EBDOMADE PASCHE ET PENTECOSTES.]

1. Quinta[1] [autem] sexta et septima feria ebdomade pasche et pentecostes antiphona ad uesperas[2] super psalmos in superiore gradu [incipiatur][3] lecciones ⌜et⌝ responsoria in superpelliceis [4]legantur et cantentur[4].

54. DE MODO EXEQUENDI OFFICIUM IN QUINTA SEXTA FERIA ET SABBATO EBDOMADE PASCHE ET PENTECOSTES[g].

1. Feria quinta sexta et sabbato ebdomade pasche et pentecostes ad matutinas antiphone super psalmos {ante lecciones}[h] in superiore gradu incipiantur; omnes lecciones [i]a clericis de superiore gradu[i] in superpelliceis legantur[x] in pulpito.

Omnia responsoria ad matutinas a duobus dicuntur [in superpelliceis], ita tamen° quod primum et secundum responsorium a clericis de

1 S et. 2 S transposes.
3 SBD add Uersiculus a duobus pueris: cetera ut in suis secundis feriis. Ad matutinas antiphona super psalmos in superiore gradu:
4—4 SBD dicantur.

a from H. b HSJR hiis.
c R dicatur. d RA omit.
e from HSAJ. f from ARJ.
g R without heading. h not in RA.
i—i R in eadem forma.

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2. In laudibus antiphona [super psalmos] in secunda forma [incipiatur]: cetera omnia ut[1] ad primas suas[2] uesperas [et ad matutinas prenotatum est absque uersu *Dicant nunc*].

3. Ad primam et ad alias horas [omnia fiant sic]ut in dominicis [diebus] sui temporis: [excepto responsorio *Iesu christe* et psalmo *Quicunque uult* et precibus consuetis que in ebdomada pasche omnino pretermittantur].

secunda forma et tercium a duobus [clericis] de superiore gradu dicantur.

2. In laudibus antiphona in secunda forma incipiatur: omnes uersiculi ad matutinas a duobus pueris in superpelliceis dicuntur. *Benedicamus* uero a duobus [clericis] de secunda forma [et] secundum *Benedicamus* a duobus pueris [dicantur].

3. Ad primam et ad [omnes] alias horas omnia fiant sicut in dominicis.

4. Ad uesperas antiphona super psalmos in superiore gradu incipiatur[c]. Cetera ut supra in laudibus.

{Ad completorium antiphona super psalmos in secunda forma incipiatur. Cetera ut supra.}[a]

p. 142.

LXXXVIII. (41) DE TABULA DOMINICALI A PASCHA USQUE AD PENTECOSTEN.

In ceteris autem dominicis diebus[2] [ab octauis pasche] usque ad pentecosten hoc modo fiat tabula. Ad primam leccionem legendam, et ad primum responsorium [cantandum] scribantur duo diaconi de secunda forma. Ad secundam et

(p. 57.)

[1] D fiant sicut. [2] SBD transpose. [3] SBD transpose. [a] not in RA.

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terciam leccionem, et ad secundum et tercium responsorium, scribantur [duo] clerici de superiore gradu[1] pro uoluntate componentis tabulam; ita tamen quod tercium responsorium a duobus cantetur. Cetera fiant sicut in tabula octauarum pasche, nisi quod in hiis dominicis, ad cantandum *Alleluya*, [ad missam] scribantur duo[1] ebdomadarii [rectores].

[LXXXIX. DE MODO EXEQUENDI OFFICIUM MISSE IN DOMINICIS DIEBUS PASCHALIS TEMPORIS USQUE AD ASCENSIONEM DOMINI.

Sciendum est quod dominica in albis et ceteris dominicis diebus usque ad ascensionem domini maior missa de resurreccione erit sicut in die pasche prenotatum est, excepto gradali et sequencia *Fulgens preclara*. In dominica que dicitur in albis sequencia *Laudes saluatori*; ceteris uero dominicis usque ad ascensionem sequencia *Uictime*. Primum *Alleluya* ℣ *Pascha nostrum*; secundum *Alleluya* de dominica in qua dicitur de resurreccione: secundum *Alleluya* erit *Angelus domini* cum uersu suo *Respondens autem*, quod non dicitur nisi in dominica in albis tantum. Ceteris uero dominicis quando de dominica agitur secundum *Alleluya* erit de dominica secundum ordinem dominicarum. Missa uero dominicalis per ebdomadam dicitur.

Ad processionem dominica in albis et proxima dominica ante

SBD scribuntur pueri.

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ascensionem domini antiphonam *Sedit angelus*, uersum *Crucifixum* tres de superiore gradu in pulpito conuersi ad populum dicant. In redeundo antiphona *Christus resurgens* cum uersu *Dicant nunc*, qui uersus a toto choro cantetur. In aliis dominicis mediis dicitur sine uersu *Dicant nunc.* Sacerdos uersiculum et oracionem dicat, nulla sequente antiphona de sancta maria. Mediis uero dominicis diebus paschalis temporis usque ad ascensionem, quando de dominica agitur, ad processionem antiphonam *Ego sum alpha et oo* duo clerici de secunda forma in superpelliceis conuersi ad populum cantent uersum *Ego sum uestra redempcio.*]

[XC. DE MODO EXEQUENDI OFFICIUM MISSE IN FESTIS SIMPLICIBUS QUANDO CHORUS REGITUR PASCHALIS TEMPORIS.

Modus et ordo seruicii prime dominice post octauas pasche seruetur ut in simplicibus festis cum regimine chori paschalis temporis, excepto quod ad missam primum *Alleluya* de festo erit, secundum *Alleluya* unum de ebdomada pasche uel unum ex istis, *Alleluya* ℣ *Mane nobiscum*, uel *Alleluya* ℣ *Oportebat*, uel *Alleluya* ℣ *Christus resurgens*, uel *Alleluya* ℣ *Surrexit altissimus*, uel *Alleluya* ℣ *Surrexit Christus*, uel *Alleluya* ℣ *Christus mortuus est*; et excepto quod alia dicitur sequencia et alia prefacio.]

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XCI. (43) ⌊DE TABULA FERIALI[1] POST OCTAUAS PASCHE⌋.

In omni secunda feria, ab octauis pasche usque ad dominicam rogacionum, nominatim scribantur [pueri] ebdomadarii [2]ad primam leccionem et ad primum responsorium[2] quando de feria agitur. [Item] in secunda[3] feria post octauas pasche scribantur duo pueri ad cantandum *Alleluya* per ebdomadam [quisque per se]. In omnibus aliis[1] obseruetur[4] disposicio tabule feriarum alterius temporis [exceptis precibus cum prostracionibus ad uesperas et ad matutinas et ad alias horas]. Post dominicam[5] rogacionum, in[6] secunda feria [si] lecta fuerit exposicio [euangelii], et tercia feria uacauerit[1], ibi scribantur duo pueri ebdomadarii ad legendum et cantandum feria eadem[7] [tercia] ⌊et⌋ sexta, et sabbato. Si uero tercia feria non uacauerit, uel in ea exposicio lecta fuerit, tunc ante sextam feriam non scribantur. Tabula uero secunde ferie post ascensionem [domini] similis est per omnia tabule secunde ferie ante dominicam rogacionum. In feriis autem, quando exposicio [euangelii] legenda fuerit, ad primam et[8] secundam leccionem, et ad primum et[9] secundum responsorium, scribantur diaconi de secunda forma. Ad terciam leccionem, et ad tercium responsorium, duo de superiore gradu [scribantur].

---

[1] SBD transpose.
[2] SBD all in the genitive.
[3] SBD add eciam.
[4] SBD obseruatur.
[5] SBD add uero.
[6] SBD si.
[7] SBD in eadem feria.
[8] SB insert ad.
[9] SD add ad.

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[XCII. DE MODO EXEQUENDI OFFICIUM UESPERARUM ET MATUTINARUM ET MISSE IN FESTIS TRIUM LECCIONUM SINE REGIMINE CHORI PASCHALIS TEMPORIS.

In festis trium leccionum sine regimine chori paschalis temporis ad uesperas super psalmos feriales antiphona alleluiatica dicitur, que a primo clerico secunde forme incipiatur: nullum responsorium dicitur: capitulum et ymnus de communi dicuntur, uersiculus *Tristicia uestra*; antiphona *Filie ierusalem* super *Magnificat* dicitur, que in superiore gradu incipiatur pro uoluntate cantoris. Completorium uero paschalis temporis non mutatur.

Ad matutinas inuitatorium a duobus dicitur; antiphona super psalmos ab aliquo clerico de secunda forma incipiatur; uersiculi dicuntur a singulis pueris, loco nec habitu mutato. Prima et secunda lecciones primum et secundum responsoria a duobus pueris legantur et cantentur. Tercia leccio et tercium responsorium a duobus de secunda forma legantur et cantentur.

In laudibus una antiphona sufficit super psalmos, que in secunda forma incipiatur: antiphona super *Benedictus* ab aliquo de superiore gradu incipiatur. Ad primam et ad alias horas modus et ordo seruicii seruetur qui in dominicis diebus paschalis temporis.

Ad missam primum *Alleluya*, quod fiat de festo, duo pueri in superpelliceis ad gradum chori cantent; secundum uero *Alleluya* quod

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erit de dominica proxima cuius est ebdomada, dicitur a duobus aliis pueris tali loco et habitu.

Idem modus seruetur in sabbatis quando fit plenum seruicium de sancta maria in paschali tempore.]

XCIII. (85) [DE] PROCESSIO[NE][1] IN LETANIA MAIORE.

In letania maiore, dicta missa ad principale altare, et sexta[2] cantata, ordinata processione ad gradum chori, [et] per medium chori et ecclesie exeat processio per ostium ecclesie australe, [3]modo et habitu qui in dominicis diebus[4]; excepto quod |hic| uexilla processionem[5] precedant, et capsule reliquiarum pro disposicione sacristarum [que] in hac processione a duobus de secunda forma deferantur[6], [loco nec] habitu[7] mutato: et sic eat processio [in eundo et canendo antiphonam *Exurge domine* cum suo psalmo] ad ecclesiam aliquam[4] in urbe uel suburbio; et ibi, cantata missa[4], processionaliter redeant ad ecclesiam, [cantantibus duobus letaniam solito more,] per idem ostium quo [r]egressi[8] sunt [intrent], et ita in chorum[9] redeant: et[10] finita letania, dicitur uersiculus cum oracione[11] ad gradum chori, habitu non mutato.

---

1 SBD add QUE FIT.
2 D cantata meridie. SB cantata sexta.
3 SBD add eodem...sicut.
4 SBD transpose.
5 D transposes. SB procedunt.
6 SBD deferuntur a duobus &c.
7 SBD non. 8 S ingressi.
9 SD add solito modo. B solito more.
10 SBD add ita.
11 SBD dicatur oracio cum uersiculo.

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XCIV. (42 A) DE TABULE DISPOSICIONE IN INUENCIONE SANCTE CRUCIS.

⌊In⌋ inuencione sancte crucis eadem erit tabule disposicio que in octaua die pasche: [excepto quod hic fiat memoria de martyribus cum antiphona *Filie hierusalem.*

Sciendum est quod antiphona et responsorium *Filie hierusalem* dicuntur in paschali tempore tam in festo unius martyris siue confessoris quam plurimorum martyrum siue confessorum, et semper cum hiis uerbis *Filie hierusalem uenite et uidete martyrem*, quia hoc dictum pertinet ad christum passum in hoc tempore.]

XCV. (86 A) DE PROCESSIONE IN SECUNDA FERIA ROGACIONUM[1].

Feria secunda in rogacionibus hoc eodem modo ordinatur et procedat[2] processio [quo in letania maiore:] excepto quod ⌈hic⌋[3] draco, et deinde leo [postea uexilla processionaliter procedant]. Preterea hac die exeat[4] processio per ostium [australe ecclesie][5], et procedat per[6] portam ciuitatis occidentalem, et ita circueundo ciuitatem ex latere septentrionali in ecclesia aliqua[7] se recipi[a]t; et[8], ibi celebrata missa, per portam[9] orientalem ciuitatis[7] ad ecclesiam redeat[10]. Cetera ut prius.

---

[1] SB PROCESSIONES QUE FIUNT IN ROGACIONIBUS ET IN UIGILIA ASCENSIONIS. D PROCESSIO IN ROGACIONIBUS.
[2] SB procedit.
[3] SB add precedit, D precedat.
[4] S eat, BD exit.
[5] SBD ostium supradictum.
[6] SBD precedit, D ad.
[7] SBD transpose.
[8] D at.
[9] S totam†.
[10] SBD redit. Et.

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XCVI. (86 B) DE PROCESSIONE IN TERCIA FERIA ROGACIONUM[1].

Feria tercia in rogacionibus eat processio per[2] portam[3] ciuitatis orientalem [predicto modo cum dracone et leone et uexillis] usque ad ecclesiam eo die aliquam†[4]: et, ibi celebrata missa, ciuitatem ex latere australi circueundo per portam[3] ciuitatis occidentalem ad ecclesiam redeat[5] [processio]. Cetera ut prius.

XCVII. (87) ⌜DE PROCESSIONE⌝ IN UIGILIA ASCENSIÒNIS[6].

In uigilia ascensionis [domini] [7]fiat processio simili modo et ordine cum dracone et leone et uexillis[7] [sic]ut in predictis feriis[8]: ⌜et⌝ eat[9] processio ad locum destinatum et [solito more] redeat[10].

XCVIII. (62A) DE MODO EXEQUENDI OFFICIUM [11]SERUICII AD UESPERAS ET AD MATUTINAS IN DIE ASCENSIONIS.

1. In ascensione domini ad primas uesperas[11] antiphona super psalmos[12] ab aliquo[13] ex parte decani [incipiatur]: responsorium tres de excellencioribus cantent[14]: antiphona

32. DE MODO EXEQUENDI OFFICIUM IN ASCENSIONE[a] DOMINI.

1. In uigilia ascensionis domini {ad uesperas}[b] antiphona super psalmos inchoetur ab aliquo de {superiore gradu ab}[c] excellencioribus [personis] ex parte chori.

Responsorium tres[x] cantent [d]de excellencioribus personis[c][d] in capis

---

[1] SB no separate heading but a blank space is left. D DE FERIA TERCIA IN ROGACIONIBUS.
[2] D ad, but per is added above the line.
[3] S totam†. [4] SBD adeundam.
[5] D redeant: et. [6] B has no heading.
[7]—[7] SBD simili modo ordinatur processio.
[8] B add excepto quod hac die retrocedit draco.
[9] D eciam.
[10] D omnibus ut supra peractis.
[11]—[11] SBD IN ASCENSIONE DOMINI. In uigilia ascensionis ad uesperas.
[12] SBD add inchoetur.
[13] SD add excellenciore.
[14] SBD transpose.

[a] R DIE ASCENSIONIS. [b] not in R.
[c] not in HSAJR.
[d]—[d] S clerici de superiore gradu: over an erasure.

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super *Magnificat* ab executore[officii] illius diei inchoetur: cetera omnia ad uesperas et ad completorium ut in ceteris [maioribus] duplicibus[1] [festis] nouem leccionum.

2. Ad matutinas in antiphonis incipiendis, in leccionibus legendis atque[2] responsoriis cantandis idem modus et ordo[1] seruetur ut in die pasche.

Ad primam et ad alias horas |idem modus et ordo seruetur| qui[3] ⌊in⌋ octauis pasche: excepto quod hic ad secundas uesperas responsorium cantetur[4] a tribus[5] excellencioribus.

sericis ad gradum chori: antiphona super *Magnificat* ab [a]executore [officii][x] illius diei inchoetur[a], {si fuerit ex parte chori: sin autem ab excellenciore ex parte chori incipiatur:}[b] cetera omnia ad uesperas et ad completorium ut in [ceteris] festis dupplicibus[x] maioribus nouem leccionum.

2. Ad matutinas in antiphonis incipiendis[x] et[c] in leccionibus legendis et responsoriis cantandis {et de thurificacione}[c] idem ordo et[c] modus[c] seruetur ut[d] in die pasche.

{Ad laudes et ad primam et ad omnes alias horas omnia fiant ut in octaua pasche:}[e] excepto quod hic ad secundas uesperas cantatur[x] responsorium a tribus de excellencioribus.

XCIX. (74) DE PROCESSIONE IN DIE ASCENSIONIS DOMINI[6].

In die ascensionis [domini ante missam] ordinatur[7] processio sicut in die pasche, excepto quod hac die uexilla [draco et leo] processione⌊m⌋ precedant[8], prius leo, deinde minora uexilla per ordinem; ultimo loco draco. Deinde, inter subdiaconum et thuribulum, duo de secunda forma capsulam reliquiarum in capis sericis deferant. Ipse quoque diaconus eo die reliquias deferat[9], pro disposicione sacristarum. Preterea hac die procedat[10] processio

1 SBD transpose.
2 SB et, D in.
3 B ut.
4 SBD cantatur.
5 SBD add de
6 SBD [IN] DIE ASCENSIONIS [ORDO PROCESSIONIS.]
7 SBD ordinetur.
8 SB precedunt, D procedunt.
9 S transposes.
10 SB procedit.

[a]—[a] S aliquo de excellencioribus inchoatur, J ab excellenciore officii &c.
[b] not in HSAJR.
[c] from S.
[d] HSR qui.
[e] not in J.

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per medium chori, et [1]eat per medium ecclesie per ostium[1] occidentale, procedendo in septentrionali latere circue[u]ndo extrinsecus totam ecclesiam et atrium, [2]per ostium occidentale sicut in dominica palmarum intret processio[2].

C. (88) [DE PROCESSIONE] IN UIGILIA PENTECOSTES [AD FONTES].

In uigilia pentecostes eodem modo et ordine fi[a]t processio ad fontes [benedicendos] sicut in uigilia pasche per omnia.

CI. (62 B) DE MODO EXEQUENDI OFFICIUM SERUICII AD UESPERAS ET AD MATUTINAS IN DIE PENTECOSTES[3].

Modus et ordo seruicii diei pentecostes seruetur[4] per omnia qui in die ascensionis [domini tam ad uesperas quam ad matutinas].

33. DE MODO EXEQUENDI OFFICIUM IN DIE PENTECOSTEN.

Modus et ordo seruicii diei pentecosten idem est per omnia qui in die ascensionis [domini].

CII. (75 AND 62 C) DE PROCESSIONE EODEM DIE ANTE MISSAM CIRCA ECCLESIAM[5].

1. In die pentecostes [ante missam] fiat[6] processio sicut |in| die Natalis domini. Procedat[7] autem usque in atrium sicut in dominica palmarum, et ita sine stacione procedat[7] et intret[8] per ostium ecclesie occidentale.

1—1 SBD exit per ostium 'ecclesie.'
2—2 SBD et per predictum ostium ‚sicut, 'in' die dominica palmarum intra|n|t. Cetera ut in die natalis [domini].
3 SBD no heading, or division.
4 SBD idem est.
5 SBD |IN| DIE PENTECOSTES [ORDO PROCESSIONIS].
6 SBD ordinatur.
7 SBD Procedit.
8 SBD intrat.

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⌞Cetera sicut in die natalis ⌜domini⌝.

2. Preterea seruicium[1] trium feriarum[2], [scilicet secunde tercie et quarte ferie ebdomade pentecostes], sequatur modum et ordinem ⌞earundem⌟ feriarum[3] ebdomade pasche in antiphonis incipiendis, et[4] leccionibus legendis et[4] responsoriis cantandis.

34. DE MODO EXEQUENDI OFFICIUM IN SECUNDA ET* TERCIA ET QUARTA FERIA EBDOMADE PASCHE†[a].

Seruicium uero trium feriarum pentecostes

sequitur[b] modum et ordinem [earundem] feriarum* ebdomade pasche scilicet in antiphonis incipiendis in leccionibus legendis et [in] responsoriis cantandis.

Cetera omnia fiant* ut in aliis festis duplicibus nouem leccionum preter responsorium ad uesperas.

CIII. (42B) DE TABULA SINGULARUM FERIARUM EBDOMADE PENTECHOSTES[5].

1. Secunda [uero][6] tercia et quarta feria [ebdomade] pentecostes sequuntur tabulam ⌞earundem⌟ feriarum ebdomade pasche. Quinta[6] sexta et septima feria [ebdomade][7] pentecostes scribantur[8] rectores chori de secunda forma[9] duo. Lecciones sint in superiore gradu pro disposicione ⌞ipsius⌟ componentis tabulam. Ad primum responsorium scribantur duo de secunda forma; similiter ad secundum et[10] tercium [responsorium] ⌜duo⌝ de superiore gradu [scribantur]: ad gradale in eisdem[11] feriis [ebdomade] pasche et

[35. DE MODO EXEQUENDI OFFICIUM IN QUINTA ET SEXTA FERIA ET SABBATO EBDOMADE PASCHE ET PENTECOSTES.

1. Feria quinta sexta et sabbato ebdomade pasche et pentecostes ad matutinas antiphone super psalmos in superiore gradu incipiantur et omnes lecciones a clericis de superiore gradu in superpelliceis legantur. Omnia responsoria ad matutinas a duobus dicuntur in superpelliceis: ita quod primum et secundum responsorium a clericis de secunda forma dicantur: gradale autem a duobus de superiore gradu.

---

[1] SBD (chapter 62[c]) Seruicium uero.
[2] SBD add sequencium.
[3] D adds in.
[4] BD in.
[5] S has no heading. BD DE TABULA PER SINGULAS FERIAS EBDOMADE |PASCE ET| PENTECOSTES.
[6] D et.
[7] SBD add pasce et.
[8] D scribuntur.
[9] SBD transpose.
[10] SBD ad.
[11] SBD predictis.

[a] HSARJ PENTECOSTES.
[b] S seruatur†.

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ad primum *Alleluya* in eisdem feriis [ebdomade] pentecostes scribantur duo pueri : ad[1] *Alleluya* [in ebdomada pasche in eisdem feriis et ad ultimum *Alleluya* eisdem feriis ebdomade pentecostes scribantur] duo de superiore gradu.

2. In laudibus antiphona in secunda forma incipiatur : omnes uersiculi ad matutinas a duobus pueris in superpelliceis dicuntur : *Benedicamus* uero a duobus de secunda forma, et secundum *Benedicamus* a duobus pueris.

Ad primam et ad alias horas omnia fiant ut in festis in quibus inuitatorium a tribus cantatur, sicut inferius patebit.

Ad uesperas antiphona super psalmos in superiore gradu incipiatur. Cetera ut supra in laudibus.][a]

CIV. (89) DE PROCESSIONE SABBATIS AD UESPERAS PER ESTATEM[2].

In sabbato quo[3] cantatur[4] *Deus omnium* ad uesperas [quando fit processio ad crucem] post omnes ⌊memorias preter⌋ memoriam beate marie, fi[a]t processio ante[5] crucem eo[dem] modo quo in sabbato ebdomade[6] pasche[7], [scilicet cum ceroferariis et thuribulario tantum absque cruce, excepto quod hic in eundo dicitur alia antiphona de cruce sine uersu in ipsa stacione

[1] SBD add secundum, D before *Alleluya*, SB after it.
[2] SBD IN SABBATIS IN ESTATE AD UESPERAS ANTE CRUCEM.
[3] S *quando*.
[4] D adds ystoria.
[5] SBD ad.
[6] SBD octauarum.
[7] SBD end the chapter thus, excepto quod hic nullus uersus 'dicitur' in stacione : et eodem modo singulis sabbatis usque ad aduentum domini, nisi duplex festum impedierit.
[a] from S.

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ante crucem; antequam tota antiphona cantetur, ipsa crux a sacerdote thurificetur. Finita antiphona, sacerdos dicat uersiculum et oracionem. Finita oracione de cruce statim processio redeat in chorum. Precentor inchoet ad memoriam de sancta maria unam antiphonam ex istis, *Ibo mihi* uel *Quam pulchra es*, uel *Alma redemptoris mater*, uel *Aue regina celorum*, uel *Speciosa facta es*, uel *Beata dei genitrix*, uel *Sancta maria uirgo.*

Finita antiphona de sancta maria, sacerdos in ipsa stacione in choro dicat uersiculum cum oracione de ea. Eodem quoque modo singulis sabbatis ad uesperas fiat processio ad crucem, quando processio fiat, usque ad aduentum domini, in eundo et redeundo, nisi in festis duplicibus, cum antiphonis supradictis, exceptis sabbatis inter octauas assumpcionis et festum natiuitatis beate marie; tunc enim tam ad uesperas in sabbatis quam ante missam in dominicis diebus ad processionem una antiphona dicitur ex istis, *Ascendit Christus*, uel *Tota pulchra es*, uel *Anima nostra*, uel *Descende in ortum.*

Preterea dominicis diebus infra octauas Assumpcionis et natiuitatis beate marie ubi processio ad primas uesperas fit ad crucem, in redeundo fiat memoria cum hac antiphona *Saluator mundi*: sacerdos dicat uersiculum cum oracione de omnibus sanctis.

Similiter fiat in hiis dominicis diebus ad processionem ante missam.]

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CV. (44A) DE TABULA[1] FESTORUM, IN QUIBUS INUITATORIUM A TRIBUS CANITUR[2].

In die sancti Thome apostoli tabula hoc modo componitur. Rectores ebdomadarii non mutantur, sed tercius de superiore gradu[3], pro uoluntate cantoris, eis[4] in tabula[5] ad Inuitatorium associetur[6]. Ad duas primas lecciones, et ad duo prima responsoria, scribantur[7] pueri ut in dominicali tabula[8]. Tercia leccio a subdiacono secunde forme, et tercium responsorium a duobus eiusdem ordinis et forme ⌞clericis⌟ dicantur. Ad quartam[9] leccionem, et ad quartum responsorium, duo diaconi de eadem forma scribantur[9]: ad quintam leccionem[10], et ad quintum responsorium, et deinceps, scribantur clerici de superiore gradu, ita tamen quod sextum et nonum responsorium a duobus cantetur. [Ad gradale duo pueri scribantur.] Ad *Alleluya* duo de superiore gradu. Hec tabule disposicio locum habet in omni festo nouem leccionum, quando Inuitatorium a tribus cantetur[11].

CVI. (44B) QUANDO INUITATORIUM A TRIBUS CANITUR[12].

1. Cantetur[13] autem [Inuitatorium] a tribus in omni simplici festo

36. DE MODO EXEQUENDI OFFICIUM IN FESTIS ET OCTAUIS NOUEM LECCIONUM QUANDO INUITATORIUM A TRIBUS CANTATUR.

1. In festis et [in] octauis [nouem leccionum] quando[a] inuita-

[1] SBD add SANCTI THOME APOSTOLI ET ALIORUM. [2] SB CANTATUR.
[3] SBD add ex parte chori.
[4] D adds ut. [5] SBD transpose.
[6] SBD associatur. [7] SBD scribuntur.
[8] D terciam/. [9] D scribuntur.
[10] BD add et deinceps. [11] SBD cantatur.
[12] SBD have no heading or break: but this heading is inserted in the margin of D, reading cantatur for canitur. [13] SBD cantatur.

[a] J in quibus.

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alicuius apostolorum et euangelistarum et in octaua [die] epiphanie[1], Ascensionis[domini], [2][apostolorum] petri et pauli, Assumpcionis [et Natiuitatis] beate marie [ubi festiuitas reliquiarum in octaua die eiusdem natiuitatis non celebretur. Item cantetur a tribus] in festo beate marie magdalene, ⌈in octauis dedicacionis⌉ in festo[3] sancti Laurencii[4] ⌊in decollacione sancti Johannis⌋ [baptiste] et in exaltacione sancte crucis ⌊et⌋ in dedicacione[5] sancti Michaelis in monte tumba et [in festo] sancti Martini et sancti Nicholai[6].

2. [Sciendum tamen quod omnia festa principalia apostolorum et euangelistarum et quatuor doctorum scilicet Gregorii Ambrosii Augustini magni et Jeronimi ex nouo sunt duplicia, in quibus modus et ordo seruetur in tabule disposicione et in aliis ut in festo sancti Johannis baptiste, nisi in hiis qui in tempore paschali eueniunt; in quibus modus seruetur ut in inuencione sancte crucis, excepta processione.

In aliis festis apostolorum et euangelistarum simplex seruetur ordo ut notatur in festo quando Inuitatorium a tribus canitur.]

torium a tribus cantatur, ut in festo sancti nicholai {[in]octaua epiphanie, [in] conuersio[ne][a] sancti pauli, cathedra sancti petri, {iohannis ante portam latinam, octauis ascensionis}[b] translacio sancti edmundi archiepiscopi, barnabe apostoli, octauis de corpore christi, commemoracione sancti pauli, octauis apostolorum petri et pauli, marie magdalene, ad uincula sancti petri, [sancti] laurencii [martyris], octauis assumpcionis beate marie, decollacio[ne] sancti iohannis baptiste, octauis natiuitatis beate marie, [sancti] michaelis in monte tumba, [sancti] martini episcopi, sancti edmundi archiepiscopi et [in] octauis dedicacionis ecclesie}[c].

---

[1] SBD add et.
[2] SBD add et in octauis.
[3] SBD et and transpose the order.
[4] SBD go on ‚et‚ octauis assumpcionis beate marie.
[5] SBD festo.
[6] SBD end the chapter thus, In die apostolorum philippi et iacobi seruetur cursus tabule quinte ferie ebdomade pasche (see p. 189).

[a] J has genitive not ablative here and elsewhere in this list.
[b] JR omit.
[c] S et in consimilibus.

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CVII. (63) DE MODO EXEQUENDI OFFICIUM [1]SERUICII AD UESPERAS ET AD MATUTINAS QUANDO INUITATORIUM A TRIBUS CANITUR[1].

1. [2]In festo quando inuitatorium a tribus canitur[2], ad uesperas antiphona super psalmos in superiore gradu pro uoluntate rectoris incipiatur: responsorium duo de eodem[3] gradu [dicant].

Uersiculum duo pueri in superpelliceis [ad gradum chori dicant].

2. Ad primas uesperas antiphona super psalmos incipiatur[x] in primo° superiore[x] gradu. {[a]In incepcione quinti psalmi[a] tres pueri accepta licencia a rectoribus chori egrediantur [in uestiario] ut[b] se induant [albis amictibus], duo ad cereos[x] deferendos [et] tercium†[c] ad turribulum [portandum]}[d]. {Quod per totum annum obseruetur quando chorus regitur. Ita quod in festis duplicibus exeant duo pueri ad thurribulum portandum, ut supradictum est. °Post inchoacionem quarti psalmi exeant duo clerici qui assignati sunt ad responsorium in uestiario ad capas de serico assumendas}[e]. Responsorium[f] a duobus de superiore gradu in capis sericis ad gradum chori dicitur°.

(p. 44.)

In penultimo uersu hymni exeat[g] sacerdos ad capam sericam sumendam in uestiario.

Omnes uersiculi ad utrasque uesperas et ad matutinas a duobus pueris in superpelliceis ad gradum chori pariter stantes†[h] dicuntur.

---

[1]—[1] SBD IN FESTO SANCTI THOME APOSTOLI.
[2]—[2] SBD In uigilia sancti thome apostoli.
[3] SBD superiore.

[a]—[a] S Post tercium uero psalmum
[b] S et. [d] S tercius.
[d] not in HAJR. [e] from S.
[f] S Incipiatur autem responsorium, et suus uersus cum *Gloria* cantatur...gradum chori.
[g] J exiet. [h] HSJR stantibus.

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37. DE MODO THURIFICANDI ALTARE IN OMNIBUS SIMPLICIBUS[x] FESTIS ET [IN]DOMINICIS ET IN OCTAUIS ET INFRA, IN QUIBUS CHORUS REGITUR ET IN COMMEMORACIONIBUS[a] BEATE MARIE [PER TOTUM ANNUM].

(p. 44.) Dum uersiculus[b] canitur, introeant ceroferarii, et acceptis candelabris ueniant obuiam sacerdoti ad gradum presbiterii[c]: [d]procedat puer cum turribulo ad sacerdotem dicendo *Benedicite*: respondeat sacerdos [benedicat thus] sic benedicendo, *Ab ipso sanctificetur* [*hoc incensum*] *in cuius honore incensum cremabitur, in nomine patris et filii et spiritus sancti* [*Amen*].

Et sic inponat thus[d] in thuribulum et procedat ad altare, et, facta genuflexione ante altare {terram [de]osculando}[e], incenset [ipsum] altare primo ter° in medio {deinde ter° in}[f] dextera parte postea[g] ter° in sinistra parte°: [deinde iterum in medio][h]; exinde ter° ad° imaginem [i]beate marie hoc est in medio altaris, postea arcam in qua continentur reliquie, deinde[i] thurificando altare circueat altare°.

Hoc peracto sacerdos ad extremum° gradum ante altare ad° altare° se inclinet, et, precedentibus cero-

---

[a] J COMMEMORACIONE. [b] R uersus!.
[c] A chori.
[d—d] H deinde ad gradum chori dicat thuribularius *Benedicite:* sacerdos respondeat *Dominus* Sequatur *Ab eo benedicatur hoc incensum in cuius honore cremabitur in nomine patris &c.* Deinde ponatur thus; SRA deinde ibidem° sacerdos, benedicens (AR benedicendo) thus ponat; J deinde sacerdos benedicat thus sic dicendo.....*Amen*, ponat.
[e] not in SR. [f] not in H.
[g] R et tunc. [h] from H.
[i—i] H De qua est ecclesia postea...the MS ends here. ASJR de sancto° de° quo est ecclesia: deinde.

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ferariis et thuribulario[a] [b]solus ille episcopus si presens fuerit scilicet in sede sua thurificet et sic in stallo[b] huic officio deputato {in sinistra parte chori}[c] se recipiat[d].

---

38. DE CHORI THURIFICACIONE[e].

(p. 44.) 1. Deinde [ipse] puer ipsum sacerdotem[x] ibidem thurificet. Postea [thurificet] rectores chori°, incipiens a principali: deinde superiorem gradum ex parte decani, incipiens [f]a decano, ipsum scilicet thurificando extra formulas uel infra formulas, inchoando ab eo qui eius stallo stat proximior si decanus non fuerit presens[f]: postea superiorem gradum ex parte cantoris eodem ordine: exinde secundas formas et primas simili ordine ita ut[g] puer[x] ipse singulos [clericos] incensando illis inclinet. {Si uero episcopus fuerit officii executor ipsum in sede sua capellanus proprius incensabit.}[h] Hec autem [omnia] fiant dum antiphona super *Magnificat* [i]incipitur et [psalmus] psallitur[i]. [j]{Sciendum est eciam [quod] ceroferarii sacerdoti, dum in locum suum se recipiat, continue non assistunt sed tantum unus ceroferariorum in sinistra parte chori ante sacerdotem stat supra gradum chori, reliquus in dextera parte chori

---

[a] S thuribulo.
[b]–[b] SAJR in stallo sacerdotali ebdomadario.
[c] not in AJ. [d] J reincipiat.
° C gives no separate heading. S treats the first sentence as part of cap. 52.
[f]–[f] SAJR ab ipso decano uel a proximiore stallo, eo absente. [g] SJR quod.
[h] not in SAJR.
[i]–[i] R incipiatur et canitur psalmus.
[j] not in SJR.

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supra gradum chori eundem altero ad alterum conuerso donec sacerdos ibidem a puero incensetur; et tunc ad gradum suppremum altaris reuertentes ubi candelabra cum cereis dimittere solent, ibi expectent quousque *Magnificat* dicitur. Dum ergo antiphona super *Magnificat* canitur, sacerdos ad gradum chori accedat et puer ebdomadarius leccionis deferat ei librum cum lumine semper in superpelliceo: reuersis tunc ceroferariis et sacerdoti assistentibus altero ad alterum conuerso ipse sacerdos ibidem dicat oracionem.}

Hoc [a]autem per totum annum[a] obseruetur ad utrasque uesperas et ad matutinas ad *Magnificat* et [ad] *Benedictus* [per totum annum] quando[cunque] chorus regitur, nisi in festis duplicibus tantum: tunc enim thurificetur altare a duobus sacerdotibus et chorus a duobus pueris, ut supradictum est.

2. Antiphona super *Magnificat* in superiore gradu [incipiatur]: [primum] *Benedicamus* duo de secunda forma[1] ⌊dicant⌋:

2. Antiphona super *Magnificat* in superiore gradu inchoetur. Primum *Benedicamus* a duobus [clericis] de secunda forma post sacerdotem in superpelliceis pariter stantibus dicitur. Secundum uero° *Benedicamus* si habeatur, [semper] ab uno solo puero ex alia° parte chori quam° principali dicitur, loco nec habitu mutato.

secundum *Benedicamus* unus ⌜puer⌝ dicat, loco nec habitu mutato.

Cetera omnia ad uesperas et ad completorium ut in dominicis [diebus].

Ad completorium[x] utrumque antiphona super psalmos in secunda forma incipiatur: uersiculus ab uno solo puero ex parte chori principali dicitur, loco nec habitu mutato.

[1] SB add in superpelliceis.

[a] SJ etiam R a'.

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3. Ad matutinas inuitatorium a tribus in capis sericis[1] cantetur.

Prima et secunda antiphona in secunda[2] forma [incipiantur]: tercia [autem] a subdiacono in secunda forma; quarta [antiphona] a diacono in secunda[3] forma ex opposito. Quinta [antiphona] et deinceps in superiore gradu pro uoluntate rectoris [discurrant].

[Singuli uersiculi ad uesperas et ad matutinas a duobus pueris ad gradum chori in superpelliceis dicuntur.]

Lecciones [autem] legantur[4] habitu non mutato [5]et responsoria similiter cantentur per ordinem sicut in tabula, quando inuitatorium a tribus cantetur, prenotatum est;

ita quod[5] tercium sextum et nonum

Antiphona super *Nunc dimittis* in superiore gradu incipiatur.

3. Ad matutinas rectores ebdomadarii non mutantur, sed tercius clericus de superiore gradu in capa serica pro uoluntate cantoris eis associatur[a] ad inuitatorium cantandum cum suo psalmo *Uenite.*

Prima et secunda antiphone a pueris incipiantur: [b]tercia a subdiacono de secunda forma; quarta a diacono de eadem forma[b].

Quinta et [sic] deinceps in superiore gradu {pro uoluntate cantorum}[c] [incipiantur ascendendo gradatim].

Prima et secunda lecciones[d] a duobus pueris legantur: primum et secundum responsorium similiter a singulis pueris cantentur, loco nec habitu mutato. Tercia leccio a subdiacono[e] de secunda forma legatur: [et] tercium responsorium a duobus de secunda forma in superpelliceis ad gradum chori cantetur: quarta leccio et quartum responsorium a [f]duobus diaconis[f] de secunda forma dicantur: quinta leccio et quintum responsorium, et sic deinceps, a clericis de superiore gradu, habitu non mutato, legantur et cantentur; ita tamen[e] quod sex-

---

[1] SBD transpose. [2] SBD prima.
[3] SBD de eadem. [4] SBD leguntur.
[5—5] SBD [f]responsoria cantantur similiter habitu non mutato'; excepto quod.

[a] J associetur.
[b—b] SJR tercia et quarta a clericis SR add secunde forme. [c] RJ omit.
[d] R Prima leccio et secunda.
[e] SAJR ab uno clerico.
[f—f] SAJR clericis.

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responsorium |a duobus| in superpelliceis cantentur[1].

4. In laudibus antiphone [super psalmos][2] hinc inde discurrant pro uoluntate rectorum, ordine seruato [et] incepto[3] tercie et quarte antiphone: cetera ⌜omnia⌟ ut ad primas uesperas.

[Et] ad primam et ad alias horas omnia fiant ut in dominicis [diebus].

tum et nonum responsorium a duobus dicuntur° in superpelliceis ad gradum chori[a]: {et omnes lecciones in pulpito legantur, habitu non mutato.}[b]

4. In laudibus omnes antiphone in[c] secunda forma discurrant:

cetera omnia sicut ad primas uesperas expleantur. {Preterea ad utrasque uesperas et ad matutinas ad *Magnificat* et [ad] *Benedictus* thurificetur altare ab uno [solo] sacerdote uidelicet ab executore officii in capa serica: chorus uero ab uno solo puero.}[d]

Ad primam, antiphona super psalmos [e]in secunda forma[e] incipiatur: antiphona super *Quicunque uult* in superiore gradu [incipiatur]: responsorium *Iesu Christe* ab uno solo puero dicitur ex parte chori, loco nec habitu mutato. Ad terciam principalis rector ebdomadarius ymnum incipiat uel incipi faciat ab aliquo in[f] superiore gradu, loco nec habitu mutato: Antiphona super psalmos incipiatur a secundo° clerico de secunda forma ex parte chori, et ita cetere antiphone ad ceteras horas per ordinem discurrant: psalmum intonet uel intonari faciat predictus rector chori ab aliquo de superiore gradu.

Nulla enim ympni[x] incepcio uel psalmi intonacio fieri debeat ulla[g]

---

[1] SBD dicantur.
[2] SBD add in secunda forma.
[3] SBD add inchoatione.

[a] R cantentur. [b] not in S.
[c] J del. [d] not in S.
[e]–[e] S a primo clerico de secunda forma ex parte chori. [f] SR de.
[g] R debet nulla.

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die per annum nisi in superiore gradu, quando chorus non regitur.

Notandum [est autem[a]] quod in° nullo festo per annum, licet dupplex festum fuerit, regatur[b] chorus ad primam nec ad alias horas neque ad completorium, nisi tantum ad utrasque uesperas et ad matutinas et ad missam, ut supra dictum est.

Responsorium in secunda forma a clerico proximo illi qui incipit[x] antiphonam dicitur. Capitulum et collectam dicat sacerdos, loco nec habitu mutato.

Similis modus [et ordo] [ob]seruetur[c] in ceteris horis dicendis.

Ad utrasque†[d] uesperas antiphona super psalmos in secunda forma incipiatur: cetera omnia sicut ad primas uesperas preter responsorium.

{Et notandum quod ad horas que sine interuallo missam secuntur nulli licet intrare chorum nisi qui misse interfuerint, preterquam ad uesperas in quadragesima quando de feria agitur: tunc intrare possunt hii qui hore none uel alie hore diei interfuerint.

In feriis eciam intrare possunt ad completorium et in festis nouem leccionum quamuis omnino nulle hore diei prius interfuerint, et similiter in festis sanctorum nouem leccionum qui his ante prandium non interfuerint: et tunc similiter ad uigilias mortuorum et ad collacionem quolibet tempore.}[e]

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[a] S eciam R enim.
[b] R regitur.
[c] S seruatur.
[d] SRJ secundas.
[e] not in SAJR.

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CVIII. (64) ADAPTACIO HUIUS DIEI ET[1] IN ALIIS FESTIS QUANDO INUITATORIUM EST TRIPLEX[2].

1. Iste modus et ordo seruicii seruetur in omnibus festis et octauis nouem leccionum quando Inuitatorium est triplex.

In die apostolorum philippi et Iacobi seruetur modus et ordo [3]seruicii ut in quinta feria[3] ebdomade pasche: excepto quod hic[4] ad primas uesperas responsorium ⌊a duobus⌋ de[5] superiore gradu [cantetur], et nulla [ad uesperas neque ad matutinas] fi[a]t processio.

2. In festo sancti Iohannis ante portam latinam[6] et sancti Marci

et sancti Barnabe apostoli quando ante pentecosten contigerit[7], antiphona super psalmos ad primas uesperas in superiore gradu [incipiatur]. Cetera[8] omnia ad uesperas et ad completorium ut in festis nouem leccionum, quando Inuitatorium a tribus dicitur.

Ad matutinas antiphone super psalmos in superiore gradu [discurrant].

Lecciones et responsoria habitu non mutato dicantur, excepto [9]quod in festo sancti Iohannis ante portam

39. ADAPTACIO EIUSDEM SERUICII IN ALIIS FESTIS ET OCTAUIS TRIUM LECCIONUM QUANDO INUITATORIUM EST TRIPLEX SCILICET° IN PASCHALI[x] TEMPORE.

1. Iste modus et ordo {seruicii seruetur in hiis festis}[a] et in octauis [scilicet]

2. sancti iohannis ante portam latinam, et° in octauis ascensionis domini et in° translacione[b] sancti edmundi [archi]episcopi et sancti barnabe apostoli quando ante pentecosten contigerit[c];

tunc enim [d]antiphona super psalmos ante lecciones in superiore gradu incipiatur[d].

---

[1] SB ADAPTACIO EIUSDEM D DE APTACIONE EIUSDEM. [2] S DUPLEX[t].
[3—3] SBD quinte ferie.
[4] D hiis SBD add dicitur. [5] D in.
[6] SBD transpose. [7] SB contingit.
[8] SBD Et cetera.
[9—9] SBD tercio responsorio quod in superpelliceis dicetur.

[a] R omits. [b] J translacionist.
[c] R euenerit.
[d—d] R antiphone...incipiantur.

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latinam et sancti Barnabe apostoli, quando ante pentecosten contigerit, tercium responsorium in superpelliceis ad gradum chori dicitur a duobus de secunda forma[g].

Prima leccio et primum responsorium [a]dicuntur[x] a duobus diaconis de secunda forma[a], habitu non mutato[b].

{Secunda et tercia leccio, secundum et tercium responsorium a clericis de superiore gradu dicuntur pro uoluntate tabulam componentis. Ita quod tercium responsorium a duobus cantetur}[c], {ad gradum chori in superpelliceo}[d]; {et legantur omnes lecciones in pulpito, habitu non mutato.}[e]

{*Alleluya* a duobus de superiore gradu dicitur.

In aliis uero festis simplicibus cum regimine chori a pasche usque ad pentecosten, prima et secunda lecciones, primum et secundum responsoria a clericis de secunda forma dicuntur: tercia leccio et tercium responsorium a clericis de superiore gradu: si infra octauas ascensionis, responsorium dupliciter: si extra simpliciter. *Alleluya* a duobus de superiore gradu.}[f]

3. Cetera omnia ad matutinas et ad alias horas[1] [fiant] ut in festis ceterorum[2] apostolorum nouem leccionum.

3. Cetera omnia ad utrasque uesperas et ad matutinas et ad omnes alias horas sicut in festis nouem leccionum inuitatorium triplex habencium†[g] expleantur.

p. 42.

[In festo tamen sancti Nicholai idem modus et ordo seruetur qui in

---

[1] SBD add diei.
[2] SBD aliorum and transpose.

[a]—[a] SR a clericis de secunda forma dicuntur.
[b] R loco nec habitu mutato.
[c] not in J. [d] not in JR.
[e] not in SJ. [f] not in SR.
[g] SJR habentibus.

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festis quando Inuitatorium est triplex: excepto quod ad matutinas octauum responsorium a diacono solo de secunda forma, totus uersus *Affluens* a toto choro cantetur: finito uersu idem diaconus repeticionem responsorii solus cantet.]

CIX. (45) DE TABULA [IN DIE] MARCII † ET ALIORUM FESTORUM PASCHALIS TEMPORIS[1].

In ⌊festo⌋[2] sancti Marci, et sancti Johannis ante portam latinam, et[3] sancti Barnabe ⌈⌊apostoli⌋⌉, quando ante pentecosten conti⌊ger⌋it[4], ita fiat tabula. Ad primam leccionem, et ad primum responsorium scribantur duo diaconi[5] de secunda forma[6]; ad secundam et[7] terciam leccionem, et ad secundum et tercium responsorium scribantur clerici de superiore gradu, pro uoluntate componentis tabulam, ita quod responsorium tercium[8] a duobus cantetur. Ad *Alleluya* duo de superiore gradu. In aliis uero festis simplicibus[8] cum regimine chori, ab octauis pasche[9] usque ad pentecosten, prima et secunda leccio, et primum et secundum responsorium, a clericis [10]de secunda forma legantur et cantentur[10]. Tercia leccio, et tercium responsorium[11] a clericis de superiore gradu. Si infra octauas ascensionis [domini tale festum simplex cum

---

[1] SBD SANCTI MARCI ET PARIUM FESTORUM IN PASCHALI TEMPORE.
[2] SB festis. [3] D uel.
[4] S contingunt B contingit.
[5] D canonici. [6] SBD add et.
[7] D adds ad. [8] SBD transpose.
[9] SBD a pasca.
[10]–[10] SBD secunde forme 'dicantur'.
[11] S adds dicantur here.

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regimine chori euenerit, tercium] responsorium ⌜erit⌝ duplex[1]: si extra, [erit] simplex[2].

CX. (46) DE TABULA INFRA OCTAUAS, ET IN DOMINICIS [DIEBUS][3] ⌞INFRA OCTAUAS⌟, ET IN IPSIS OCTABIS [QUI SCRIBUNTUR IN TABULA PROPALABO].

Infra[4] octauas quaslibet sequendus est usus tabule feriarum[5], ⌞exceptis prostracionibus et Inuitatorio.⌟ Dominica infra octauas sequatur tabulam[6] aliarum dominicarum, nisi in dominicis infra octauas Natiuitatis[7] domini, et epiphanie, et assumpcionis, et Natiuitatis beate |marie|[8], in quibus nonum responsorium a duobus cantetur[9]. Ipse octaue apostolorum sequantur tabulam[10] sui temporis.

[Et si octaua dies natiuitatis sancti Iohannis baptiste aut sancti Martini in dominica euenerit, fiat seruicium de dominica et medie lecciones de festo sancti Iohannis et sancti Martini. In octaua die sancti Laurencii memoria fiat de eo tantum ad uesperas et ad matutinas et missa in capitulo propter octauas assumpcionis beate Marie que sunt cum regimine chori. Cetera omnia ut in ordinali scribitur.]

---

[1] SBD dupliciter.
[2] SBD simpliciter and add, *Alleluya* a duobus de superiore gradu.
[3] B adds ET.
[4] SBD add autem.
[5] SBD cursus tabule ferialis.
[6] D tabulas.
[7] SBD natalis.
[8] SBD add uirginis.
[9] SBD cantatur.
[10] D transposes.

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42. DE MODO EXEQUENDI OFFICIUM INFRA OCTAUAS[a] CUM REGIMINE CHORI ET IN SINGULIS COMMEMORACIONIBUS BEATE MARIE EXTRA TEMPUS[b] PASCHE.

Modus [et ordo] seruicii infra octauas cum regimine chori, ad omnes horas diei, omnia fiant sicut in festis simplicibus nouem lecciones sui temporis preter responsorium ad uesperas.

Ad matutinas prima antiphona a primo clerico de prima forma[c] incipiatur: secunda [antiphona] a suo pari ex opposito in eadem forma: tercia antiphona a secundo clerico de prima forma[c] incipiatur. {Quarta antiphona a primo clerico secunde forme incipiatur.}[d] Cetere autem[e] antiphone in eadem forma discurrant[x] hinc inde.

In feriis[e] uero infra octauas ascensionis domini prima antiphona super psalmos ante lecciones in prima forma inchoetur; secunda et tercia in secunda forma: [f]ad primam leccionem et ad primum responsorium scribantur duo pueri ebdomadarii: ad secundam leccionem et ad secundum responsorium duo clerici de secunda forma: et [ad] terciam leccionem et ad terciùm responsorium duo clerici de superiore gradu[f].

Eodem modo fiat seruicium in singulis commemoracionibus beate marie extra tempus[b] pasch[al]e.

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[a]] IN FESTIS SIMPLICIBUS.
[b]] TEMPORIS}. [c] SJR prime forme.
[d] from R. [e] J festis.
[f] SAJR lecciones et responsoria [sic]ut in aliis feriis extra octauas de quibus postea dicetur.

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{43. DE MODO EXEQUENDI OFFICIUM IN FESTIS SIMPLICIBUS CUM REGIMINE CHORI IN TEMPORE PASCHALI ET IN° SINGULIS COMMEMORACIONIBUS BEATE MARIE EIUSDEM[a] TEMPORIS.}[b]

In festis simplicibus cum regimine chori inuitatorium triplex non habenti[bu]s a pascha usque ad pentecosten, ad utrasque uesperas [et ad matutinas][c] et ad omnes alias horas diei omnia fiant sicut in ceteris festis simplicibus nouem leccionum alterius temporis.

Ad matutinas antiphone super psalmos ante lecciones in superiore gradu incipia[n]tur.

Prima et secunda lecciones primum et secundum responsoria a clericis de secunda forma legantur et cantentur. Tercia leccio et tertium responsorium a clericis de superiore gradu dicuntur.

Et si infra octauas° ascensionis domini contigerit, tercium responsorium a duobus de superiore gradu cantetur[x] in superpelliceis ad gradum chori: {[et] omnes lecciones semper legantur[x] in pulpito, habitu non mutato}[d].

Ad laudes omnes antiphone in secunda forma discurrant. Cetera ut supradictum est expleantur.

Eodem modo fiat seruicium in singulis commemoracionibus beate marie ab octauis pasche usque [ad] pentecosten.

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[a] SA paschalis, R pasche tempore.
[b] C has no heading. [c] not in SR.
[d] not in S.

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CXI. (65B) DE MODO EXEQUENDI OFFICIUM SERUICII AD PRIMAS UESPERAS ET AD MATUTINAS IN FESTIS TRIUM LECCIONUM SINE REGIMINE CHORI ET IN QUIBUSDAM LOCIS IN COMMEMORACIONIBUS BEATE MARIE UIRGINIS[1].

In festis trium leccionum sine regimine chori et in omni commemoracione beate marie[2], ⌊modus et ordo |seruetur⌋[3] qui in feriis per omnia, nisi[4] in quibusdam [5]festis trium leccionum et octauis et[5] commemoracionibus beate marie⌋[6]. Inuitatorium a duobus cantetur[7].

[Ad uesperas antiphone et psalmi feriales dicuntur. Cetera ut in ordinali scribitur.

Ad uesperas et ad matutinas ab octaua Epiphanie usque ad quinquagesima fiat memoria de sancta maria et de omnibus sanctis: et a *Deus omnium* usque ad aduentum domini fiat memoria de cruce et de sancta maria et de omnibus sanctis in talibus festis.

In octaua sancti Andree memoria fiat de aduentu et de sancta maria.

In paschali tempore in festis sine regimine chori et in profestis diebus memoria fiat de cruce et de sancta maria et de omnibus sanctis ad uesperas et ad matutinas.

Quandocunque fit plenum seruicium in conuentu de sancta maria et in commemoracionibus eiusdem, ad uesperas super psalmos feriales

---

[1] SBD no heading; this is the end of chapter 65.
[2] SBD uirginis. [3] B omits, S transposes.
[4] SB add quod.
[5] SB talibus festis et in ipsis.
[6] SB uirginis.
[7] SBD dicitur:—in hiis scilicet:—chapter cxii. follows.

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hec sola sufficit antiphona *Post partum.* Capitulum secundum tempus. ℟. *Virgo parens Christi*: uel *Speciosa facta es.* Deinde modus et ordo seruetur ad uesperas et ad matutinas sicut in feriis infra octauas assumpcionis eiusdem. Preterea fiant matutine cum nocturno in omnibus festis trium leccionum que infra septuagesimam euenerint usque ad quinquagesimam et Inuitatorium simplex erit. In quadragesima uero nihil fiat trium leccionum nisi ad uesperas et ad matutinas de sancta maria.

Preterea si purificacio in dominica septuagesime uel sexagesime uel quinquagesime contigerit, ibi celebretur et ystoria dominicalis per ebdomadam cantetur: scilicet tercia quinta et sexta feria cantetur: sabbato de sancta maria. Eodem eciam anno nihil fit de sanctis uedasto et amando nisi memoria ad uesperas et ad matutinas de sancta maria: et responsoria ferialia et antiphone super laudes eo anno pretermittantur omnino.

Preterea in quacunque feria purificacio beate marie euenerit, in sabbato sequenti solet fieri commemoracio de sancta maria. Si in hoc festo festum trium leccionum euenerit, uoluntati cantoris committitur utrum si uelit de festo siue de sancta maria agere. Simili modo post octauas Assumpcionis et Natiuitatis beate marie nisi uigilia uel festum nouem leccionum impedierit.

Supradictus uero modus et ordo commemoracionis beate marie in sabbatis in ecclesia Sarum agitur.

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Sunt autem quedam festa trium leccionum sine regimine chori in quibus ad matutinas nocturnus dicitur scilicet Petronille uirginis sancti Bertini abbatis sancte Tecle uirginis et sancti Romani confessoris: et inuitatorium erit simplex et *Te deum laudamus* non dicitur, et ad missam gradale ab uno puero in superpelliceo, *Alleluya* ab alio tali habitu; ambo cantentur ad gradum chori. Excepto quod si festum sancte petronille uirginis in paschali tempore celebretur uel infra octauas sancte trinitatis euenerit, Inuitatorium erit duplex, *Te deum laudamus* dicitur ad matutinas nocturnus non dicitur: ad missam gradale a duobus pueris in superpelliceis ad gradum chori cantetur: *Alleluya* a duobus de secunda forma cantetur eodem loco et habitu.]

CXII. (66) DE FESTIS TRIUM LECCIONUM SINE REGIMINE CHORI IN QUIBUS INUITATORIUM A DUOBUS CANTETUR PER ANNUM[1].

[Sciendum est quod quedam sunt festa et octaue trium leccionum sine regimine chori in singulis mensibus in quibus ad matutinas Inuitatorium erit duplex, uidelicet quod a duobus dicitur. Scilicet in omnibus festis sine regimine chori paschalis temporis et in omnibus festis trium leccionum qui contingunt infra ebdomadam sancte trinitatis.]

[45. HEC SUNT FESTA ET OCTAUE IN QUIBUS INUITATORIUM DUPLEX HABETUR.][a]

Preterea in octauis et infra octauas° sine[b] regimine chori et in quibusdam festis trium leccionum [sine regimine chori][c] cum° dicitur inuitatorium a duobus clericis° de secunda forma ad gradum chori, habitu non mutato[d]: in hiis[x] uidelicet°[e]:—

---

[1] SBD IN QUIBUS FESTIS TRIUM LECTIONUM INUITATORIUM A DUOBUS CANTATUR.

[a] The heading is only in R.
[b] R cum.
[c] from J.
[d] R adds cantetur.
[e] R scilicet.

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Mense Ianuarii.

Sancti Iuliani[1] confessoris
⌈Sancte⌉ Agnetis secundo.

Mense februarii.

Sancti Blasii ⌈episcopi⌉[2]
Sancte Iuliane [uirginis].[3]

Mense ianuarii.

Sancti iuliani episcopi
Agnetis secunde[a].

Februarii.

Blasii episcopi
Iuliane uirginis.

Sciendum [est] quod° si hec predicta festa infra septuagesimam euenerint, habent inuitatorium° simplex: preterea omnia festa trium leccionum sine regimine chori ab octauis pasche usque ad pentecosten habent inuitatorium duplex: similiter omnia talia[x] festa que contingunt infra ebdomadam[b] sancte° trinitatis et corporis christi [nisi festum sancte etheldrede uirginis et sancti leonis pape quando cum nocturno dicuntur† propter uigiliam.][c]

Mense iunii.

[Sancti Nicomedis martyris]
|Sanctorum| Marcellini et Petri.
|Sancti| Bonefacii [episcopi][4]
⌈Sanctorum⌉ Basilidis Cyrini Naboris et Nazarii.
⌈Sanctorum⌉ uiti et Modesti et Crescentie[5].
⌈Sanctorum⌉ Primi et Feliciani[6].
[Sanctorum Ciriaci et Iulite matris eius:]
[Sanctorum] Marci ⌈et⌉ Marcelliani[7].
[Sanctorum] Geruasii et prothasii ⌈martyrum⌉.

Mense julii†[d].

Marcellini et petri
Bonefacii [sociorumque eius][e]
Cyrini et naboris et nazarei[f]
Viti et modesti
Marci et marcelliani
Geruasii et protasii

---

[1] SBD add episcopi et [2] D adds et martiris.
[3] SBD add Sciendum autem quod si hec predicta festa infra septuagesimam euenerit,n,t inuitatorium erit simplex: preterea omnia festa sine regimine chori ab octauis pasche usque ad pentecosten inuitatorium habent duplex: similiter omnia talia festa que contingunt infra ebdomadam sancte trinitatis.
[4] SBD add sociorumque eius.
[5] S puts crescentia first.
[6] SBD put two places earlier.
[7] SD add martyrum.

[a] SJR secundo. [b] R octauas.
[c] from J.
[d] SJ iunii. [e] from R.
[f] SJ Basilidis sirini et naboris, R Basilidis sociorumque eius.

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Translacio sancti edwardi [regis et martyris]
[Sanctorum] Iohannis et pauli [martyrum].

Mense iulii.

[Octaue sancti Iohannis Baptiste.]

[Sanctorum] Processi et martiniani [martyrum].
[Sanctorum] septem fratrum |martyrum|
Translacio sancti Benedicti.
Sancti Kenelmi ⌜regis⌝[1].
[Sanctorum] septem dormiencium [martyrum].
|Sancti| Sampsonis ⌜episcopi⌝[2].
[Sanctorum] Faustini Simplicii[3] et Beatricis [martyrum].
[Eodem die sancti Olaui regis]
[Sanctorum] Abdon et sennen [martyrum].

Mense augusti.

[Sancti] Stephani pape |et| martyris.
[Sancti] Oswaldi regis et martyris
[Sanctorum] Sixti Felicissimi et Agapiti.
[Sanctorum] ciriaci sociorumque eius[4].
[Sancti] Tiburcii ⌜martyris⌝.
[Sancti] Ypoliti ⌜martyris⌝.
[Sancti] Rufi ⌜martyris]
[Sanctorum] Felicis et Adaucti [martyrum].

Mense Septembris.

Translacio sancti Cuthberti.
[Sanctarum] Cipriane et Iustine[5].

[Translacio sancti Edwardi regis et martyris
Johannis et Pauli

[Mense] Julii][a]
octauarum sancti iohannis [baptiste]
[Sanctorum] Processi et° martiniani

[Sanctorum] Septem fratrum

translacio[nis] sancti benedicti
[Sancti°] Kenelmi regis
[Sanctorum] Septem dormiencium

[Sancti] Sampsonis episcopi
[Sanctorum] Felicis[b] simplicii faustini et beatricis

[Sanctorum] abdon et sennes

[Mense°] Augusti.

Sancti stephani pape et martyris
Oswaldi regis [et martyris]
[Sanctorum] Sixti felicissimi [et agapiti]
[Sancti] Ciriaci sociorumque eius

{[Sancti] Tiburcii martyris
[Sancti] Ypoliti sociorumque eius}[c]
[Sancti] Ruffi martyris
[Sanctorum] Felicis et adaucti [martyrum]

Cuthburge uirginis.

[Mense] Septembris.

[Translacio] Sancti Cuthberti
[Sanctorum] Cipriani et Iustine [martyrum]

---

[1] BD add et martyris.
[2] D adds et martyris, B adds et confessoris.
[3] BD Felicis simplicii faustini, S Felicis faustini simplicii.
[4] D adds martyrum.
[5] D adds uirginis.
[a] from SJR.
[b] R sociorumque eius.
[c] omitted in J.

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[Sanctorum] cosme et damiani [martyrum].

Mense octobris.

[Sanctorum] Marci ⌜et⌝ marcelli[a⌝ni| et Apulei

[Sancti Gereonis]

[Sancti] Nigasii sociorumque eius [martyrum].

[Sancti] Kalixti pape ⌜et martyris⌝.

[Sanctarum] undecim millia uirginum

[Sanctorum] Crispini et crispiniani |martyrum|

Mense nouembris.

|Sanctorum| ⌜quatuor⌝ coronatorum [martyrum].

[Sancti] Bricii episcopi[1].

[Sancti] Aniani episcopi[2].

Octaue sancti Martini[3].

Mense Decembris.

Octaue sancti Andree[4].

[In hiis uidelicet festis trium leccionum sine regimine chori in quibus Inuitatorium duplex fiat ad matutinas non dicitur Inuitatorium *Regem martyrum* nec *Regem confessorum* nec *Regem uirginum* sed Inuitatoria que in festis nouem leccionum notantur in communi sanctorum.]

[Sanctorum] Cosme et damiani

[Mense] Octobris.

[Oct†] Marci marcelli et apulei [martyrum]

[Sanctorum] Nicasii sociorumque eius

[Sancti] Kalixti pape

[Sanctarum] Undecim millia uirginum

[Sanctorum] Crispini et crispiniani [martyrum].

[Mense] Nouembris.

[Sanctorum] Quatuor coronatorum

[Sancti] Bricii episcopi

Octauarum sancti martini.

[Mense] Decembris.

Octauarum sancti andree.

Sciendum est eciam [quod] per totum annum dicitur inuitatorium a duobus infra octauas [et in octauis][a] que sunt sine regimine chori quando de octaua fit seruicium.

p. 24.

CXIII. (100) DE MODO EXEQUENDI OFFICIUM MISSE IN FESTIS[5] TRIUM LECCIONUM [SINE REGIMINE CHORI].

Similis modus seruetur[6] [ad missam] in festis trium leccionum

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[1] SB add et confessoris. [2] S confessoris. [3] D adds episcopi. [4] SD add apostoli. [5] D FESTO. [6] D obseruatur, SB seruatur. [a] from SJR.

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[sine regimine chori] qui in feriis, exceptis prostracionibus[1], [scilicet gradale ab uno solo puero in superpelliceo ad gradum chori cantetur: *Alleluya* ab alio eodem loco et habitu. In talibus uero festis trium leccionum ad matutinas Inuitatorium erit simplex. In aliis uero festis trium leccionum et infra octauas et in octauis sine regimine chori, ad matutinas quando Inuitatorium a duobus cantetur, ad missam] gradale a duobus pueris in superpelliceis ad gradum chori cantetur[2]; *Alleluya* uero a duobus de secunda forma, eodem loco et habitu. Qui modus seruicii seruetur[3] in[4] commemoracionibus beate marie[5] per annum [quando plenum seruicium fiat de ea in conuentu].[6]

CXIV. (103) DE MODO CONFICIENDI CRISMA IN CENA DOMINI[7].

In cena domini[8], ad introitum misse, procedat episcopus festiue[9] ordinata ad altare [sic]ut in aliis festis[10] duplicibus: assistant eciam ei due [persone] de excellencioribus personis[11] in capis sericis ad deducendum eum ad altare, ubi[12] intersit confessioni, unus a dextris [et] reliquus a sinistris, locis tamen[13] reseruatis principali diacono et

---

[1] SBD et exceptis festis in quibus inuitatorium a duobus cantatur. In talibus enim festis.
[2] SBD cantatur. [3] SBD seruatur.
[4] SB add omnibus. [5] SB uirginis.
[6] SBD add In festo tamen trium leccionum quo *Alleluya, Laudate pueri* dicitur, cantatur idem *Alleluya* a duobus pueris in superpelliceis ad gradum [chori]. [7] SBD EODEM DIE.
[8] SBD Eodem die.
[9] SBD cum processione festiua.
[10] SBD transpose. [11] D adds ecclesie.
[12] SBD qui intersint.
[13] B adds debitis, S locis non debitis.

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[principali] subdiacono, ubi[1] facta absolucione abscedant. Deinde peragatur seruicium solito more usque *Te igitur* [*clementissime*] ⌊Episcopo tamen[2] *Te igitur* dicente⌋ ordinentur ministri ecclesie[3] tres, amictibus ⌊et albis tantum induti⌋ tria deferentes uexilla, et alii tres ministri diaconi simili habitu, tribus syndonibus humeris[4] precincti ad deferendum tres ampullas oleo plenas[5] mundissimo, unam de oleo infirmorum, aliam de oleo sancto, terciam ad ⌊con⌋secrandum crisma; unaqueque[6] autem ampullarum discrecionis titulam†[7] super se habeat scriptam†, [super] prima[m] oleum infirmorum, [super] ⌈secunda⌊m⌋ oleum sanctum, [super] [tercia⌊m⌋ Crisma. Unus autem in alba[8] ad deferendum tabernaculum sericum [se preparat]. Tres quoque archidiaconi in capis sericis, scilicet archidiaconus[9] Wiltesirie et [10]Archidiaconus Dorcestrie, [11]singuli suas ampullas impleant[11] oleo a se ad hoc preparato[12]. Percantato[13] *Te igitur* usque ⌈ad⌋ [*ipse*] *sed uenie, largitor*[14], antequam dicatur *Per quem hec omnia, Domine*[15], Archidiaconus Berkesyrie accedat per medium chori ad altare, quem precedat minister deferens oleum infirmorum,

---

[1] SBD qui.
[2] SB itaque and transpose.
[3] SBD in ecclesia.
[4] SBD humeros.
[5] D transposes.
[6] S unamquemquet.
[7] SD titulum...scriptum.
[8] SBD eciam 'sit' in albis.
[9] SBD add Berkesirie et duo uice unius.
[10] SBD Tercius.
[11—11] SD singulis, D singulas (B suas) ampullas implentibus.
[12] BD comparato, S comparatat.
[13] SBD add que.
[14] SB add *quesumus*, SBD add *admitte*.
[15] SBD add *semper* ⌊*bona*⌋ *creas*.

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precedente[1] alio ministro cum uexillo. Deinde episcopus super ampullam ipsam[2] ter crucis ⌊signum⌋ faciat, ac ter in ea[3] sufflet, ministro oleum deferente et subministrante. Deinde perficiat[3] episcopus exorcismum, audientibus tantum ministris qui secus altare stent[4], sine *Dominus uobiscum*, et sine *Oremus.*[5] Hiis peractis, [idem] Archidiaconus cum suis ministris eo modo quo accessit abscedat. Deinde peragatur missa usque[6] peruenietur ad benedictionem super populum. Tunc accedat Archidiaconus Wiltesyrie eo modo et ordine quo alius archidiaconus accessit, cum ampulla continente oleum sanctum, super quam episcopus[2] ter[7] signum crucis faciat, et ter in ea sufflet[2], et sic olei exorcismum ad baptizandum, modo predicto[8], [et] postea episcopus[2] oracionem dicat super oleum, cum *Dominus uobiscum*, et[9] *Oremus.*

[10]Post hec, reuertente pontifice[11] ad sedem suam, preparentur ministri, per septem[12] ordines, ad deportandum crisma. In primo ordine precedant uexilla. In secundo duo ceroferarii albis induti. In tercio duo thuribula, in simili habitu. In quarto duo subdiaconi, a latere episcopi uenientes, habitu non mutato, deferant duos codices euangeliorum[13]. In quinto, diaconus [qui] ampullam deferat[2] cum oleo,

---

[1] D adds et, SB eciam. [2] SBD transpose.
[3] D faciat. [4] SD stant.
[5] SB add Sicut ⌊fit in omni exorcismo: deinde sequatur oracio sine *Dominus uobiscum* et sine *Oremus.*
[6] SBD usquequo. [7] D tibi†.
[8] SBD add perficiat. [9] SBD add cum.
[10] B prefixes Et. [11] D episcopo.
[12] SBD sex. [13] SBD euangelii.

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ad crisma consecrandum, super quem deportetur tabernaculum; eundem et[1] precedant tres pueri, in superpelliceis, cantantes ymnum *O redemptor* et alios uersus qui sequuntur; choro semper repetente primum uersum. In sexto ordine duo[2] cruces [que] deportentur a duobus acolitis ad altare ministrantibus, habitu non mutato, sub[3] tabernaculo, una [crux] a dextris deferentis ampullam, alia a sinistris, ⌞ipsam ampullam⌟ subsequentis[4]; deinde Archidiaconus Wiltesyrie et archidiaconus Dorcestrie in medio constituti[5], et ita processionaliter ad altare accedant.

[Et] ymno dicto, reuertatur episcopus ad altare, et porrigatur ei ampulla[6] cum oleo, que habet crismatis inscripcionem. Deinde misceatur ei balsamum ab episcopo, super quam episcopus ter signum[7] crucis faciens, et ter sufflens[8] in ea, conuersus ad orientem, in[9] cornu altaris ita benedicat crisma, incipiens[10] alta voce [ymnum] *Veni creator*[11], cum genuflexione; et ita totus ymnus cantetur [et] ut primus uersus a clericis secus altare assistentibus[12] cantetur, secundus [uersus] a toto choro, et ita alternatim [omnes uersus tocius] ymni cantentur[13]. Quo dicto, sequatur[14] benediccio, scilicet *Hec mixtio*[15] *liquorum*[16]; deinde oracio

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[1] SBD eciam.
[2] SB due, B cereices†.
[3] D sedt.
[4] SBD subsequentes.
[5] SBD archidiaconi, archidiacono dorset' in medio constituto.
[6] B ampullamt.
[7] SBD transpose.
[8] BD sufflans.
[9] SBD add dextro.
[10] SBD dicens.
[11] SBD add *spiritus*.
[12] SBD stantibus.
[13] SBD ymnus cantetur.
[14] SB subsequatur.
[15] SBD *commixtio*.
[16] SBD add et cetera.

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cum *Dominus uobiscum* et cetere oraciones sequentes. Quibus dictis, episcopus dicat alta uoce *Per omnia secula seculorum* [*Amen*]. *Dominus uobiscum*,—*Sursum corda*,—*Gracias agamus* ⌈*domino*⌋ *deo nostro*], cum sequente prefacione. Post predictas benedicciones, minister, ampullam crismatis[1] sindone qua precinctus est cooperiat, eamque in dextra parte altaris, quousque *Agnus dei* cantetur, cum reuerencia teneat. Postea episcopus dicat alta uoce *Per omnia secula* ⌈*seculorum*⌉[2]: [et] [3]diaconus qui euangelium legerit dicat[3], *Humiliate uos ad benediccionem.* Deinde sequatur benediccio super populum. Post benediccionem [datam], dicat episcopus *Pax domini*[4]. Tunc cantor incipiat *Agnus dei*, et deferatur uas crismatis a predicto ministro episcopo deosculandum, [et] postea in[5] loco pacis, in choro[6] deferatur eo ordine quo chorus solet thurificari; postea[7] inchoet[8] cantor communionem, et ita seruicium debito modo[9] compleatur.

CXV. (90) DE MODO ET CAUSA UENERACIONIS ET PROCESSIONIS[10].

Sunt[11] preterea quedam processiones [in ecclesia sarum constitute] causa[8] ueneracionis, ad suscipien-

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1 SBD add deferens, eam.
2 SBD add deinde.
3—3 SB dicat diaconus qui euangelium legit: D the same inverted.
4 SBD *Et pax eius.* 5 SBD eciam.
6 SBD chorum. 7 SBD sicque.
8 SBD transpose.
9 BD more.
10 SBD PROCESSIONES QUE FIUNT UENERACIONIS ⌈CAUSA⌋. 11 SBD Fiunt.

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dum regem, archiepiscopum, uel[1] proprium episcopum [ecclesie sarum] uel Legatum: quod[2] eodem modo et habitu ordinetur ⌊processio⌋ sicut[3] in duplici festo. Procedat autem per medium chori et ecclesie, et per ostium ecclesie australe exeat[4], usque ad locum destinatum incedat, ibique personam suscipiendam in processione due excellenciores personein redeundo suscipiant, et eadem uia qua accesserant usque ad gradum altaris adducant; qua [processione] ⌊ibi⌋ adorandum prostrata, sacerdos[5] excellencior oracionem[5] super eum dicat.[6]

CXVI. (91) [DE] PROCESSIO[NE] AD HOMINEM MORTUUM ⌊SUSCIPIENDUM⌋

Si uero[7] mortuus[8] homo sit suscipiendus [in ecclesia sarum] eod⌊em⌋ modo[8] ordinetur processio, et incedat [quo ut supra contra regem uel archiepiscopum], in alio tamen habitu [quo prius: ita quod][9]

---

[1] SBD et. [2] SBD que.
[3] SBD ordinantur quo in duplicibus festis. Procedunt.
[4] SBD exeunt...incedentes.
[5] SBD transpose.
[6] S has in the lower margin, Preces super legatum uel episcopum suscipiendum.
Pater noster. Et ne nos Ostende nobis, domine, misericordiam. Domine saluum fac seruum tuum. Mitte ei, domine, auxilium de sancto. Esto ei, domine, turris fortitudinis. Nichil proficiat inimicus in eo. Domine deus uirtutum conuerte nos. Domine exaudi oracionem meam.
Oremus. Rege quesumus, domine, famulum tuum legatum uel episcopum nostrum, et intercedente beata dei genitrice maria cum omnibus sanctis tuis, gracie tue in eo dona multiplica, ut ab omnibus liber offensis, et temporalibus non destituatur auxiliis, et sempiternis gaudeat institutis; per.
Uel. Omnipotens sempiterne deus, miserere famulo tuo N. et dirige eum secundum tuam clemenciam in uiam salutis eterne, ut, te donante, tibi placita cupiat, et tota uirtute perficiat; per.
[7] SBD add cum processio⌊ne⌋.
[8] S adds et ordine. [9] BD add quia.

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sacerdos in hac processione et ministri [eius] in albis incedant[1], [et ceteri ministri altaris:] chorus autem in capis nigris. Et cum ad locum destinatum uenerit[2] processio, cadauer ipsum sacerdos aqua benedicta aspergat, deinde thurificet. Postea uero in ecclesiam redeant, et si canonicus fuerit cuius corpus defer[a]tur, in choro deferetur[3]; sin autem, in ecclesia[4] extra chorum, dicta oracione [de]relinquatur.

CXVII. (104) DE MODO EXEQUENDI OFFICIUM IN EXEQUIIS[5] MORTUORUM.

In uigiliis mortuorum [absente corpore] trium leccionum extra tempus paschale [ad uesperas] ad *Placebo*[4] [prima] antiphona super psalmos [sufficit quod] in superiore gradu [incipiatur][6] [7]uersiculus ante *Magnificat* [ab uno clerico de secunda forma dicitur, antiphona super *Magnificat* in superiore gradu inchoetur; item antiphona super *Benedictus* ad *Dirige*][7]. Psalmi quoque post *Magnificat* et[8] *Benedictus* in superiore[9] gradu inchoentur. Oraciones dicantur a sacerdote, habitu nec loco mutato[10], sed[11] ad altare conuerso, uel prostrato.

---

[1] SBD incedunt. [2] SBD peruenerit.
[3] SBD chorum deferatur.
[4] SBD transpose.
[5] SD UIGILIIS, B UIGILIA, D transposes OFFICIUM.
[6] D inchoetur.
[7]—[7] SBD ‹similiter, antiphona super *Magnificat* uersiculus ante *Magnificat*| similiter.
[8] SBD add post. [9] SBD eodem.
[10] D habitu non mutato nec loco.
[11] SD add uel.

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Ad *Dirige* [1]hec sola sufficit antiphona *Dirige* [uersiculus *Complaceat tibi domine ut eruas me.* In laudibus hec sola sufficit antiphona *Exultabunt*, que et antiphona *Dirige* in superiore gradu inchoentur: et ad *Dirige* nouem psalmi dicuntur secundum ordinem nocturnorum et uersiculus ut ad primas uesperas in secunda forma dicitur; similiter][1] lecciones[2] in secunda forma legantur,[3] responsoria[4] ab eisdem lectoribus cantentur, loco nec habitu[5] mutato. In prostracione[6] tenentur esse clerici, dum oracio dominica dicitur ante lecciones. [Et dicto a sacerdote *Et ne nos* et a choro *Sed libera nos*, incipiat lector leccionem et omnes surgant et sedeant in stallis suis.] Post *Benedictus* quoque, eodem modo [seruetur ordo] quo post *Magnificat* ad *Placebo.*

Sciendum autem[7] quod nunquam fiant prostraciones[8] in uigiliis mortuorum in paschali tempore, nec in aliquo festo trium [leccionum] uel nouem leccionum, nec in commemoracionibus[9] beate [marie] uirginis, nec in octauis nec infra [octauas] sanctorum[8]. In uigiliis uero simplicibus[8] nouem leccionum prima antiphona[10] ad *Placebo* in superiore gradu inchoetur; cetere[11] antiphone in prima forma discurrant, exceptis[12] antiphona super *Magnificat*, et prima

---

[1—1] SBD uero tam antiphona super psalmos quam ad laudes quam ad *Benedictus* in superiore gradu inchoetur, [et] uersiculi similiter.
[2] SBD add uero. [3] SBD add et.
[4] D adds similiter.
[5] SBD habitu nec (D non) loco.
[6] SBD add autem. [7] SBD ˌest, eciam.
[8] SBD transpose.
[9] SBD commemoracione.
[10] SBD add super psalmos.
[11] SBD add omnes. [12] SBD excepta.

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antiphona super psalmos ad *Dirige*, et prima antiphona [1]super psalmos in laudibus[1], et antiphona super *Benedictus*, que in superiore gradu discurrant[2]. Tres prime lecciones in prima forma legantur, habitu nec loco mutato; sua[3] quoque responsoria ab eisdem lectoribus cantentur. Tres medie lecciones in secunda forma cum suis responsoriis eodem modo legantur et cantentur[4]. Tres ultime lecciones in superiore gradu cum suis responsoriis[5] eodem modo[6] dicantur, ita tamen ut[7] secundus uersus ultimi responsorii in eodem gradu ex[8] opposito dicatur; tercius [uersus] similiter ex parte chori in eodem gradu dicatur: cetera ut[9] predictum est sunt exequenda.

Iste modus seruicii mortuorum locum habet in omni anniuersario et trigintali, post primum diem trigintalis. In anniuersariis tamen simplicium canonicorum, ultimum responsorium a duobus de superiore gradu dicatur ad gradum [chori] habitu non mutato, [10]cum suis tribus[10] uersibus. In primo quoque trigintali[11] simplicis canonici[12], eodem modo ultimum responsorium cantetur[13], sed tamen post ultimum ⌞uersum⌟ [responsorii] ab ipsis cantoribus [idem] responsorium[6,14] repetatur, et a choro percantetur: preterea sexta leccio in superiore gradu, cum suo responsorio dicitur.

In anniuersariis[15] Archidiaconi,

1—1 SB super (D ad) laudes.
2 SBD discurrunt.
3 D omnia.
4 SBD dicantur.
5 D uersibus.
6 SBD transpose.
7 D quod.
8 SBD ab.
9 SBD sicut.
10—10 D transposes.
11 SB die trigintalis.
12 D canonicis†.
13 SBD dicatur.
14 SBD add ad gradum.
15 SBD add uero.

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uel[1] Subdecani[2], uel[3] succentoris, [idem] modus seruicii fiat sicut in prima die trigintalis simplicis canonici.

In anniuersariis[4] Cancellarii, Thesaurarii, antiphone que in simplicibus uigiliis solent esse in prima forma, in secunda forma discurrant; cetera ut in prima die trigintalis canonicorum.

In anniuersariis Decani, similiter[5] seruicium ⌞obseruetur⌟[6] quod de ceteris personis, excepto quod[7] tercia leccio in secunda forma, et sexta[8] leccio cum suo responsorio dicitur[9] in superiore gradu.

De personis uero ⌞ecclesie⌟ in episcopatu[10] promotis in aliis ecclesiis, fiat seruicium in eorum[11] anniuersariis iuxta dignitatis obseruanciam[12], quam ante promocionem in ecclesia sarum[13] habuerunt. De aliis uero episcopis omnino extraneis, et pro regibus pro quibus fi⌞a⌟t seruicium, eo⌈dem⌉ modo[14] quo in anniuersariis canonicorum simplicium.

Sciendum tamen quod de illis solummodo fit seruicium in anniuersariis qui scribuntur in martilogio[15].

Sciendum[16] quod, in anniuersariis quatuor principalium personarum [ecclesie sarum], excellencior sacer-

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[1] S has et in the line and uel above it.
[2] D subdiaconit. [3] SBD aut.
[4] SBD add Cantoris. [5] SBD simile.
[6] SB obseruatur.
[7] D quod tertium responsorium cum precedente leccione in secunda forma.
[8] SBD quinta. [9] SBD transpose.
[10] D episcopis, SB episcopos.
[11] D mortuorum anniuersariis, a later correction through mistaking in for m.
[12] SBD sue exigenciam.
[13] S Sar', DB saresbiriensi. [14] BD add fiat.
[15] S has a blank space for a heading.
[16] SBD add autem.

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dos exequitur[1] officium; episcopus uero, in anniuersariis episcoporum suorum predecessorum officium exequatur[2].

[3]In anniuersariis episcoporum ecclesie sarum[4] totum seruicium discurrit sicut in Natiuitate[5] sancti Iohannis Baptiste; habitus tamen ⌊hic⌋[6] mutatur in legendo et[7] ⌊in⌋ cantando. Tabula eciam in[8] leccionibus legendis et responsoriis cantandis disponitur sicut in predicto duplici festo; excepto quod hic nullum responsorium a tribus cantatur, nisi nonum [responsorium]. Executor tamen officii in oracionibus dicendis locum non mutet[9].

Quando uero fit seruicium pro corpore presenti, sed[10] non canonico omnes antiphone preter quinque principales in secunda forma discurrant[11]; due prime lecciones cum suis responsoriis in prima forma; tercia et quarta [leccio] in secunda [forma], quinta [leccio] et deinceps in superiore gradu [discurrant]. Singula uero responsoria a duobus ad caput corporis ad orientem conuersis cantentur[12]; ultimum ⌜uero ⌊responsorium] a tribus, idemque cum repeticione cantetur[13] quod ab ipsis cantoribus inchoetur. Singuli uersiculi a duobus pueris ibidem dicantur; cetera ut in illis[14] uigiliis predictis. Si [autem][15] fuerit corpus [cuiuscun-

---

[1] D exequatur. [2] SB exequitur.
[3] D has heading IN ANNIUERSARIIS EPISCOPORUM SARUM. SB has a blank space for heading.
[4] SBD transpose.
[5] SBD dupplici festo. [6] SBD add non.
[7] SBD uel.
[8] D enim de, SB de.
[9] SBD mutat. [10] SBD pro.
[11] SBD discurrunt. [12] SBD cantantur.
[13] SBD add ita. [14] SBD aliis.
[15] S et si.

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que][1] canonici [ecclesie sarum] eodem modo fit seruicium sicut fit in anniuersariis episcoporum eiusdem loci[2].

[CXVIII. DE MODO EXEQUENDI OFFICIUM MISSE IN ECCLESIA SARUM PRO CORPORE PRESENTI UEL IN TRIGINTALIBUS UEL IN ANNIUERSARIIS.

Ad missam autem quando corpus presens affuerit uel trigintale uel anniuersarium cuiuscunque canonici ecclesie sarum, executor officii cum ministris suis ad altare accedat, qui omnes albis induti preter sacerdotem et diaconum et subdiaconum, qui sint induti tali habitu quo in predicto duplici festo, scilicet cum casula et tunica et dalmatica de serica alba. Excepto quod hic tractus *Sicut ceruus* uel *De profundis* alternis uicibus a quatuor clericis de secunda forma in capis sericis sicut in prima dominica septuagesime prenotatum est. Cetera ut in ordinali scribuntur exequantur.][3]

---

48. DE INUITATORIIS[x] INCIPIENDIS.

In omni duplici festo[a] per annum percantetur inuitatorium[x] ab hiis qui dicturi sunt *Uenite*, et postea repetatur a choro.

In festis [uero] quando inuitatorium a tribus dicitur[b], et in omnibus aliis° festis et in° dominicis et quando[cunque] inuitatorium a

---

[1] SBD transpose.
[2] SBD ecclesie.
[3] This and the following chapters are only in H.

[a] R In omnibus duplicibus festis.
[b] J canitur, RS cantatur.

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duobus dicitur, ad gradum chori incipiatur et percantetur a choro.

In omnibus uero aliis festis et [in] feriis incipiatur inuitatorium ab illo qui dicturus est *Uenite*, et percantetur a choro.

---

49. DE LECCIONIBUS LEGENDIS IN CAPIS SERICIS.

Hec sunt festa maiora duplicia [et] in quibus tres ultime lecciones in capis sericis legantur in pulpito et processio[x] fiat in° quacunque die[a] contigerint.

Primus dies natalis domini.
epiphanie.
Purificacionis[b] beate° marie°.
Primus° dies pasche.
Dies ascensionis domini°.
Primus° dies pentecostes.
Festum sancte° trinitatis,
[c]et corporis[c] christi.
Festum reliquiarum.
[Festum] assumpcionis et natiuitatis beate marie.
Dedicacio[nis] ecclesie,
et festum loci.

In festo [uero] omnium sanctorum tres prime lecciones in capis sericis legantur.

---

50. IN QUIBUS DOMINICIS ULTIMUM RESPONSORIUM A DUOBUS[x] AD MATUTINAS[x] CANTABITUR[d].

Hec sunt dominice [per annum] in quibus ultimum responsorium ad matutinas a duobus cantabitur[e]

---

[a] JRS feria. [b] JRS Purificacio.
°—° JR festum de corpore, S festum corporis.
[d] R puts § 51 before § 50 and puts §§ 51, 50, 53 under one heading.
[e] J cantetur.

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in superpelliceis ad gradum chori[a]: scilicet in[b] dominicis ab octaua pasche usque ad ascensionem domini, quando de dominica agitur tantum. [Et] in dominica infra octauas ascensionis domini et dominica infra ebdomadam natalis domini et dominica infra octauas epiphanie°, [et] Assumpcionis et natiuitatis beate marie et dedicacionis ecclesie.

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51. IN QUIBUS FESTIS ULTIMUM RESPONSORIUM A DUOBUS CANTABITUR[x] AD MATUTINAS.

Hec sunt festa simplicia cum regimine chori in quibus ultimum responsorium ad matutinas a duobus dicitur[c] in superpelliceis ad gradum chori:—scilicet sancti siluestri pape et in omnibus festis cum regimine chori que contingunt infra octauas ascensionis domini et infra octauas dedicacionis ecclesie.

---

52. [ORDO AD COLLACIONEM FACIENDAM[d].

Pulsato bis ad collacionem, sed utraque uice tam in duplicibus festis quam in aliis cum una sola campana, dicuntur vigilie mortuorum, scilicet *Dirige* usque ad laudes: sed et post ultimum responsorium dicitur *Kyrieleyson Christeleyson Kyrieleyson, Pater*; sine pronunciacione *Et ne nos*, dicetur psalmus *Exaltabo.* Deinde preces cum collectis ut supra in

---

[a] J has the first sentence in red as the heading: it is then begun again as part of the § and the MS. then ends abruptly. A runs the heading into the §.
[b] RS omnibus. [x] R cantabitur.
[d] This chapter except the latter part is only in H.

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aduentu. Postea immediate legatur collacio, scilicet Liber pastoralis beati Gregorii pape[a], qui incipit sic, Pastoralis cure, uel dialogus eiusdem Gregorii de miraculis sanctorum Patrum, qui sic incipit, Quadam die nimiis. Que quidem collacio abhinc cotidio† ante completorium usque ad cenam domini, exceptis tantum dominicis diebus, in pulpito legetur, habitu non mutato, sic : *Iube domine benedicere*; excellencior qui in choro fuerit, dicta benediccione *Omnipotens dominus sua gracia nos benedicat*, ipse idem eciam qui dicit benediccionem, cum pro discrecione satis lectum fuerit dicat *Tu autem*. Lector uero prosequatur *Domine miserere nostri*. Ad quam eciam collacionem legendam ita scribantur clerici quod semper fiat incepcio][b] ab excellenciore ex parte chori. Et legatur in superiore gradu usque ad passionem domini. Sabbato in passione domini et deinceps legatur in secunda forma, ita tamen quod in quarta feria ante pascha in prima forma legatur. [c]Similiter fiat in aliis festis dupplicibus predicto tempore contingentibus[c].

[In festis tamen duplicibus que infra passionem celebrantur in superiore gradu legatur.

Finita collacione statim pulsatur ad completorium cum una campana, sed in duplicibus festis cum duabus; et hoc semper semel, et sequatur completorium.]

---

[a] Erased.

[b] C has DE MODO LEGENDI COLLACIONEM IN QUADRAGESIMA. In quadragesima quoque singulis feriis scribuntur clerici ad legendum collacionem ita quod fiat incepcio... [c—c] not in H.

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53. IN QUIBUS FESTIS [SIMPLICIBUS] ET DOMINICIS RESPONSORIUM AD PRIMAS UESPERAS A DUOBUS DE SUPERIORE GRADU CANTABITUR.

Hee sunt dominice per annum in quibus responsorium ad primas uesperas a duobus de superiore gradu cantabitur[a] in capis sericis ad gradum chori :—scilicet

(p. 137.) dominica prima aduentus[b] domini,
et[c] dominica in ramis palmarum,
et in festis sancti uincencii,
[et] {sancti dionisii,}[c]
et sancti clementis.

In predictis[d] eciam festis [antiphona] super psalmos ad primas uesperas in superiore gradu incipiatur.

In omnibus uero aliis festis simplicibus et dominicis per annum dicitur responsorium ad primas uesperas, si responsorium habeatur, a duobus de secunda forma, loco et habitu predicto[c].

p. 166.

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56. REGULA[f] DE TERMINO[g] QUATUOR TEMPORUM.

Terminus quatuor temporum ita se[x] semper habeat, quod die mercurii proxima post festum sancte lucie uirginis et post festum exaltacionis sancte crucis et post primam dominicam quadragesime et post diem pentecostes.

Et si festum exaltacionis[c] sancte

---

[a] S cantetur. [b] R in aduentu.
[c] not in R. [d] RS quibus.
[e] S predictis.
[f] R RUBRICA.
[g] R DE QUATUOR TEMPORIBUS.

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crucis {uel [festum] sancte lucie uirginis}[a] in quarta feria contigerint, tunc fiat ieiunium quatuor temporum in proxima ebdomada[b] sequente.

---

57. DE MODO LEGENDI LECCIONEM DE MARTILOGIO {IN ANNO BISEXTILI SCILICET IN FESTO SANCTI MATHIE APOSTOLI ET IN PRECEDENTE DIE}[c].

1. Nota[d] quare non dicitur 'secundo kalendas,' et 'secundo nonas' et 'secundo idus' sicut dicatur 'tercio quarto quinto,' sed dicitur 'pridie nonas, pridie kalendas, pridie idus,' racio est quia hec diccio 'secundo' dicitur a sequor sequeris, unde secundum; si diceret 'secundo,' illa dies deberet sequi, et esset sensus 'secundo kalendas' id est die sequente kalendas, et sic de aliis: quia igitur non de sequente sed de precedente die fit mencio, ideo conuenienter dicitur pridie et non secundo: et est sensus 'pridie kalendas' priore die ante kalendas, id est die precedente kalendas: et similiter expone pridie nonas, pridie idus.

2. Notandum quod quecunque festa sanctorum que in martilogio recitantur in kalendis Nonis Idibus annunciantur, debet ille qui legit [proferre] dictos dies ablatiue ut dicat sic; 'Kalendis maii, Luna prima': similiter 'Nonis maii, Luna prima, Luna quarta,' id est luna erit quarta

---

[a] not in S: and read contigerit below.
[b] S feria quarta. [c] from SA.
[d] The whole chapter is omitted in R. SA begin at § 3 Notandum... For § 2 see also MS Julius B. vii. f. 56v.

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in kalendis maii: et similiter expone de nonis et idibus. Quando festa que recitantur in illis precedunt kalendas nonas et idus, tunc debent proferri in accusativo, ut dicat undecimo kalendas maii: similiter expone de nonis et idibus.

Dic lector nonas dic idus atque kalendas
Cum preeunt festa que recitantur in eis.
Set dicas nonis dic idibus atque kalendis
Quando sanctorum festa coluntur in hiis.

3. Hoc modo legatur leccio de martilogio in anno bisextili in festo sancti mathie apostoli et in precedenti die. Notandum [est] quod in anno bisextili hoc modo legatur leccio de martilogio in crastino cathedre sancti petri. "Sexto kalendas marcii, luna N, inuencio capitis precursoris domini tempore marciani principis quando ipse precursor [idem] duobus monachis primum eiusdem capud ubi[a] celatum[b] iaceret reuelauit: in cesaria capadocie sancti sergii[c] martyris, cuius gesta preclarissima habentur; et aliorum plurimorum sanctorum martyrum confessorum atque uirginum."

Et tunc in die tercia a cathedra sancti petri hoc modo legatur leccio de martilogio. "Sexto kalendas marcii, luna N, nathale beati mathie apostoli, qui post ascensionem domini ab apostolis sorte electus

[a] CR urbi.
[b] SA relatum.
[c] SA georgii.

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[est] apud iudeam euangelium christi predicabat: in hac siquidem die carne habitacionis ergastulo solutus in celestis regie aula[m] letantibus angelis feliciter est susceptus: et aliorum plurimorum sanctorum martyrum confessorum atque uirginum" [ut supra]. {Eodem modo finiantur omnes lecciones de martilogio per totum annum.}[a]

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58. DE CRUCE [b]LIGNEA QUADRAGESIME[b].

Omnibus dominicis quadragesime, excepta prima dominica, deferatur una crux[x] ante processionem lignea sine ymagine crucifixi. In omnibus uero aliis processionibus festiuis in quadragesima contingentibus ut[c] in annunciacione beate marie, causa deuocionis uel [causa] ueneracionis uel[d] contra regem uel reginam uel episcopum uel [eciam] ad hominem mortuum suscipiendum ordinetur processio per omnia more solito ut in alio tempore anni.

(p. 6.) [Notandum quod a die parasceues ardebit continue unus cereus ad minus ante sepulcrum usque ad processionem que fit in resurreccione dominica in die pasche: ita tamen quod dum *Benedictus* canitur et cetera que sequuntur in sequenti nocte extinguatur. Similiter enim extinguatur in uigilia pasche dum benedicitur nouus ignis usque accendatur cereus paschalis.][e]

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[a] not in SA.
[b—b] S LIGNEO QUADRAGESIMALI.
[c] R et. [d] R ut.
[e] from R.

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59. [a]QUANDO AMOUERI DEBENT SEPULCRUM ET MAGNUS CEREUS PASCHALIS[a].

Die ueneris[b] in ebdomada pasche ante missam[c] amoueatur sepulchrum: et in die ueneris [scilicet] in crastino ascensionis domini[c] ante missam amoueatur [d]candelabrum cum cereo paschali[d].

(p. 138.)

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61. DE PULSACIONE CAMPANARUM AD COMPLETORIUM ET AD NONAM ET AD COLLACIONEM {PER TOTUM ANNUM}[e].

Omni die per annum pulsatur semel ad completorium secundum usum Sarum ecclesie, preterquam[f] in die cene et in die parasceues [tantum]: in omnibus festis dupplicibus [dupliciter] et in omnibus aliis festis et feriis et in dominicis simpliciter. Ita tamen quod in uigilia pasche tantum pulsatur ad completorium duobus signis duppliciter uel tripliciter.

Item in omnibus festis[x] dupplicibus per annum pulsatur ad nonam in precedenti die duppliciter. In omnibus sabbatis uero pulsatur ad nonam simpliciter. Similiter fiat[x] in uigilia sancti laurencii.

Item cotidie per totam quadragesimam usque ad cenam domini post prandium, nisi in dominicis[x] diebus tantum, pulsatur ad collacionem bis simpliciter et in festis

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[a—a] not in red in C. R has no heading.
[b] R Die sexta. [c] R primam.
[d—d] RS cereus paschalis.
[e] not in RSA. [f] SR nisi.

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dupplicibus eo[a] tempore contingentibus.

p. 147.

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63. IN QUIBUS FESTIS MATUTINE[x] DICANTUR HORA UESPERARUM.

Hec sunt festa in quibus matutine[x] dicantur hora uesperarum secundum usum Sarum ecclesie°: [scilicet]

festum sancte trinitatis,
festum de corpore christi,
natiuitas sancti iohannis baptiste,
apostolorum petri et pauli,
translacio[nis] sancti thome martyris,
et in festo reliquiarum [eiusdem ecclesie].

---

64. IN QUIBUS FESTIS NOUEM LECCIONUM NON LEGETUR[b] EXPOSICIO EUANGELII AD MATUTINAS[c].

Hec sunt festa nouem leccionum, que non habent exposicionem euangelii ad matutinas secundum usum Sarum ecclesie°: [scilicet]

Sancti Nicholai episcopi°.
[Sancte] Lucie uirginis.
[Sancti] Thome apostoli.
Fabiani et Sebastiani.
Agnetis uirginis.
Vincencii martyris.
Agathe uirginis.
Gregorii pape.
Cuthberti episcopi.
Benedicti abbatis.
Aldelmi episcopi.

---

[a] R ipso. [b] R LEGITUR.
[c] A similar chapter is appended to the Ordinal in Harl. 1001 at f. 116.

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Barnabe apostoli.
Albani martiris.
Johannis et Pauli. licet dominica fuerit[a].
Margarete uirginis.
Inuencio sancti stephani sociorumque eius.
{ypoliti sociorumque eius licet dominica fuerit.}[b]
Bartholomei apostoli.

Egidii abbatis {nisi° quando in secunda feria[x] differtur propter inchoacionem historie: tunc enim legatur euangelium *Nemo accendit* [*lucernam*]}[b].

Exaltacio[nis] sancte crucis.
Edithe uirginis.
Mauricii sociorumque eius.
Dionysii sociorumque eius.
{Translacio sancti Edwardi regis et confessoris.}[c]
Michaelis in monte tumba.
Martini episcopi.
[Sancti°] Machuti episcopi.
{Edmundi archiepiscopi.}[d]
Sancti° Hugonis [episcopi].
Sancte° cecilie uirginis[e].
Sancti Edmundi regis et° martyris°.
et sancte katerine [gloriose][d] uirginis.

(p. 232.)

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[a] Harl. 1001 has Translacio sancti Thome martiris instead of this.
[b] not in R or Harl. 1001.
[c] Harl. 1001 omits.
[d] from S.
[e] RS Edmund before Cecily.

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[CXIX. DE ORDINE ANTIPHONARUM QUI DICUNTUR AD MEMORIAS SANCTORUM A SECUNDIS UESPERIS DIEI NATALIS DOMINI USQUE AD UIGILIAM EPIPHANIE.

1. In die Natalis domini ad secundas uesperas post oracionem diei et primum *Benedicamus* in ecclesia sarum fiat processio ad altare sancti Stephani, ut in ordinali scribitur.

Eodem modo fiat processio ad uesperas in die sancti stephani et in singulis diebus usque ad sextam diem Natalis domini scilicet ad primas uesperas, in primis de sancto Iohanne, deinde de Innocentibus, postea de sancto Thoma: et in eundo et redeundo omnia fiant ut in ordinali notatur.

67. [MEMORIE SANCTORUM.][a]

1. Hoc modo dicuntur memorie ad uesperas et ad matutinas per ebdomadam natalis domini, ubi fit processio de sanctis secundum usum Sarum.

{In die sancti stephani.

Ad uesperas.

Ant.	*Lux orta.*
Uersiculus.	*Uerbum caro.*
Oracio.	*Concede quesumus omnipotens deus.*}[b]

In die Sancti Iohannis apostoli.

Ad matutinas.

Ant.	*Hodie intacta.*
Uersiculus.	*Benedictus qui° uenit°.*
Ant.	*Sepelierunt Stephanum°.*
Uersiculus.	*Iustus germinabit.*

Ad uesperas.

Ant.	*Gaudeamus.*
Uersiculus.	*Uerbum.*
Ant.	*Tu principatum.*
Uersiculus.	*Gloria et °honore°.*

In die sanctorum Innocencium.

Ad matutinas.

Ant.	*Nesciens mater°.*
Uersiculus.	*Benedictus qui°.*
Ant.	*Lapidauerunt.*
Uersiculus.	*Iustus germinabit.*
Ant.	*Ualde honorandus.*
Uersiculus.	*Annunciauerunt.*

[a] This chapter is only in SA and has no title there. The text is from A. [b] not in S.

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Ad uesperas.

Ant.	*Uirgo* [*uerbo*].
Uersiculus.	*Uerbum caro.*
Ant.	*Lapides torrentes.*
Uersiculus.	*Gloria et* [*honore*].
Ant.	*Hic* [*est*] *discipulus ille*°.
Uersiculus.	*Ualde honorandus*°.

In die sancti Thome martyris.

Ad matutinas.

Ant.	*Beatus uenter.*
Uersiculus.	*Benedictus qui*°.
Ant.	*Adhesit.*
Uersiculus.	*Posuisti* [*domine*].
Ant.	*Hic est discipulus meus.*
Uersiculus.	*Ualde honorandus*°.
Ant.	*Innocentes.*
Uersiculus.	*Mirabilis.*

Ad uesperas.

Ant.	*Uirgo dei* [*genitrix*].
Uersiculus.	*Uerbum caro*°.
Ant.	*Stephanus.*
Uersiculus.	*Gloria et*° *honore*°.
Ant.	*Ecce puer meus*°.
Uersiculus.	*Ualde.*
Ant.	*Lauerunt.*
Uersiculus.	*Letamini.*

Sexta die a natiuitate domini.

Ad matutinas.

Ant.	*Pastores.*
Uersiculus.	*Ipse inuocauit.*
Ant.	*Ecce uideo.*
Uersiculus.	*Iustus germinabit.*
Ant.	*Sunt de hic.*
Uersiculus.	*Ualde.*
Ant.	*Ambulabunt.*
Uersiculus.	*Mirabilis.*
Ant.	*Pastor cesus.*
Uersiculus.	*Ora pro nobis*°.

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Ad uesperas de sancto Siluestro.

Ant.	*Uirgo hodie.*
Uersiculus.	*Uerbum* [*caro*].
Ant.	*Beatus stephanus.*
Uersiculus.	*Gloria et.*
Ant.	*Sic eum uolo.*
Uersiculus.	*Ualde.*
Ant.	*Captabunt*†.
Uersiculus.	*Letamini in*° *domino*°.
Ant.	*Granum cadit.*
Uersiculus.	*Ora pro.*

In die sancti Siluestri.

Ad matutinas.

Ant.	*Hodie intacta.*
Uersiculus.	*Benedictus*[a].
Ant.	*Constitutus.*
Uersiculus.	*Posuisti.*
Ant.	*Iohannes apostolus.*
Uersiculus.	*Ualde honorandus.*
Ant.	*Herodes iratus.*
Uersiculus.	*Mirabilis.*
Ant.	*Totus orbis.*
Uersiculus.	*Ora pro nobis.*

In octaua sancti Stephani.

Ad matutinas.

Ant.	*Supra pectus.*
Uersiculus.	*Ualde honorandus.*
Ant.	*A bymatu.*
Uersiculus.	*Mirabilis.*
Ant.	*Aqua Thome.*
Uersiculus.	*Ora pro nobis.*
Ant.	*Ecce maria* [*uirgo*].
Uersiculus.	*Post partum.*

Ad uesperas.

{Ant.	*Uox in rama.*
Uersiculus.	*Letamini.*}[b]
{Ant.	*Ualde honorandus.*
Uersiculus.	*In omnem terram*°.}[c]

[a] S Uerbum caro. [b] b in S follows c.

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Ant. *Ad Thome.*
Uersiculus. *Ora* [*pro nobis*].
Ant. *Quando natus.*
Uersiculus. *Speciosus factus* †.

In octaua Sancti Iohannis.

Ad matutinas.

Ant. *Sub throno.*
Uersiculus. *Mirabilis.*
Ant. *Tu per thome.*
Uersiculus. *Ora* [*pro*].
Ant. *Ecce maria.*
Uersiculus. *Post partum.*

Ad uesperas.

Ant. *Innocentes.*
Uersiculus. *Letamini.*
Ant. *Summo* [*sacerdocio*].
Uersiculus. *Ora.*
Ant. *Quando natus.*
Uersiculus. *Speciosus.*

In octaua sanctorum Innocencium.

Ad matutinas.

Ant. *Monachus.*
Uersiculus. *Ora.*
Ant. *Ecce maria.*
Uersiculus. *Post partum.*

Ad uesperas.

Ant. *Pastor cesus.*
Uersiculus. *Ora*[a].
Ant. *Confessor domini*°.
Uersiculus. *Amauit eum*°.
Ant. *Quando natus.*
Uersiculus. *Speciosus.*

In vigilia Epiphanie.

Ad matutinas.

Ant. *Opem* [*nobis*].
Uersiculus. *Ora*[b].
Ant. *Euge serue.*

[a] corrected in S to *Gloria et.*
[b] corrected in S to *Justus germinabit.*

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2. In die Natalis domini et in ceteris diebus ubi non fiat processio de sancto stephano, in eodem die ad uesperas ad memoriam.

Ant. *Tu principatum tenes.*

In die sancti Stephani ad matutinas memoria de Natiuitate.

Ant. *Uirgo hodie.*

Eodem die ad uesperas memoria de natiuitate.

Ant. *Lux orta est.*

Postea de sancto Johanne memoria.

Ant. *Ualde honorandus.*

In die sancti Johannis ad matutinas memoria de natiuitate.

Ant. *Hodie intacta.*

Postea de sancto stephano.

Ant. *Sepelierunt stephanum.*

Eodem die ad uesperas memoria de natiuitate.

Ant. *Gaudeamus omnes:*

deinde de sancto stephano memoria.

Ant. *Tu principatum tenes.*

Dictis uero propriis antiphonis de sancto stephano fiant memorie eiusdem ad uesperas et ad matutinas cum antiphonis super laudes suo ordine. Quibus dictis ad memoriam eiusdem ad uesperas et ad matutinas dicuntur antiphone de nocturnis similiter suo ordine.

Uersiculus. *Iustus germinabit*[a].
Ant. *Exultabunt.*
Uersiculus. *Mirabilis.*

2. Ubi non fit processio de sanctis ad uesperas per ebdomadam natalis domini, hoc modo fiant memorie ad uesperas et ad matutinas.

In die sancti Stephani.

Ad uesperas.

Ant. *Ualde honorandus.*
Uersiculus. *In omnem terram*°.
Ant. *Lux orta.*
Uersiculus. *Uerbum* [*caro*].

In die sancti Johannis.

Ad matutinas.

Ant. *Hodie intacta.*
Uersiculus. *Benedictus.*
Ant. *Sepelierunt.*
Uersiculus. *Iustus germinabit.*

Ad uesperas.

Ant. *Innocentes.*
Uersiculus. *Letamini.*
Ant. *Gaudeamus.*
Uersiculus. *Uerbum.*
Ant. *Lapidauerunt.*
Uersiculus. *Gloria et.*

In die sanctorum Innocencium.

Ad matutinas.

Ant. *Nesciens mater*°.
Uersiculus. *Benedictus.*
Ant. *Lapides torrentes.*
Uersiculus. *Iustus germinabit.*
Ant. *Hic est discipulus.*
Uersiculus. *Ualde.*

[a] corrected in S to *Justus ut.*

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De sancto Johanne et de sancto Thoma eodem modo fiant memorie ad uesperas et ad matutinas.

In die sancti Johannis ad uesperas ad memoriam de Innocentibus,

Ant. *Innocentes pro christo.*

Infra octauas innocencium ad memoriam eorundem dicuntur hee antiphone:

Ant. *Lauerunt stolas.*
Ant. *Ambulauerunt mecum.*
Ant. *Cantabant sancti.*
Ant. *Innocentes pro christo.*

ad uesperas et ad matutinas cum repeticione earundem.]

Ad uesperas.

Ant.	*Pastor cesus.*
Uersiculus.	*Ora pro.*
Ant.	*Uirgo uerbo.*
Uersiculus.	*Uerbum* [*caro*].
Ant.	*Adhesit* [*anima*].
Uersiculus.	*Gloria et*°.
Ant.	*Hic est discipulus meus.*
Uersiculus.	*Ualde.*

In die sancti Thome.

Ad matutinas.

Ant.	*Beatus uenter.*
Uersiculus.	*Benedictus.*
Ant.	*Stephanus.*
Uersiculus.	*Posuisti.*
Ant.	*Ecce puer.*
Uersiculus.	*Ualde.*
Ant.	*Lauerunt stolas*°.
Uersiculus.	*Mirabilis.*

Ad uesperas.

Ant.	*Uirgo dei* [*genitrix*].
Uersiculus.	*Uerbum.*
Ant.	*Ecce uideo.*
Uersiculus.	*Gloria et.*
Ant.	*Sunt de hic.*
Uersiculus.	*Ualde honorandus*°.
Ant.	*Ambulabunt.*
Uersiculus.	*Letamini in*° *domino*°.

Sexta die a Natiuitate domini°.

Ad matutinas.

Ant.	*Pastores dicite.*
Uersiculus.	*Ipse inuocauit.*
Ant.	*Beatus Stephanus.*
Uersiculus.	*Justus germinabit*°.
Ant.	*Sic eum uolo.*
Uersiculus.	*Ualde.*
Ant.	*Captabant*†.
Uersiculus.	*Mirabilis.*

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[CXX. DE UERSICULIS DICENDIS AD PREDICTAS MEMORIAS TAM AD UESPERAS QUAM AD MATUTINAS.

De uersiculis dicendis iste modus seruetur, tam ad uesperas quam ad matutinas.

De Natiuitate, ad uesperas:

Uersiculus, *Uerbum caro factum est.*

ad matutinas:

Uersiculus, *Benedictus qui uenit.*

De sancto stephano, ad uesperas:

Uersiculus, *Gloria et honore.*

ad matutinas:

Uersiculus, *Iustus germinabit.*

De sancto Johanne, ad uesperas:

Uersiculus, *In omnem terram.*

ad matutinas:

Uersiculus, *Annunciauerunt.*

De innocentibus, ad uesperas:

Uersiculus, *Letamini in domino.*

ad matutinas:

Uersiculus, *Mirabilis deus.*

Isti predicti uersiculi non uariantur ad uesperas nec ad matutinas ante diem sancti Thome martyris ad matutinas.

In die sanctorum Innocencium ad uesperas ad memoriam de sancto Thoma:

Uersiculus, *Ora pro nobis beate thoma.*

Ad matutinas in die sancti thome, ad memoriam de sancto stephano:

Uersiculus, *Posuisti domine.*

Ant. *Granum cadit.*
Uersiculus. *Ora* [*pro*].

Ad uesperas de sancto Siluestro.

Ant. *Uirgo hodie.*
Uersiculus. *Uerbum caro.*
Ant. *Constitutus.*
Uersiculus. *Gloria et°.*
Ant. *Iohannes apostolus.*
Uersiculus. *Ualde.*
Ant. *Herodes iratus.*
Uersiculus. *Letamini in domino.*
Ant. *Totus orbis.*
Uersiculus. *Ora* [*pro*].

In die sancti° Siluestri.

Ad matutinas.

Ant. *Hodie intacta.*
Uersiculus. *Benedictus qui°.*
Ant. *In tribulacione.*
Uersiculus. *Posuisti domine*[a].
Ant. *Supra pectus.*
Uersiculus. *Ualde honorandus°.*
Ant. *A bymatu.*
Uersiculus. *Mirabilis deus°.*
Ant. *Aqua thome.*
Uersiculus. *Ora.*

In octaua sancti° Stephani.

Ant. *Quasi unus.*
Uersiculus. *Ualde.*
Ant. *Uox in rama.*
Uersiculus. *Mirabilis.*
Ant. *Ad thome.*
Uersiculus. *Ora pro nobis.*
Ant. *Ecce maria.*
Uersiculus. *Post partum.*

Ad uesperas.

Ant. *Ualde honorandus.*
Uersiculus. *In omnem terram°.*

[a] S *Justus.*

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Ad uesperas eodem die, ad memoriam de sancto stephano:

Uersiculus, *Gloria et honore.*

Sexta die natalis domini ad memoriam de sancto stephano ad matutinas:

Uersiculus, *Iustus germinabit.*

Eodem die ad memoriam de sancto Thoma:

Uersiculus, *Posuisti domine.*

Ad primas uesperas de sancto Siluestro,

ad memoriam de sancto stephano:

Uersiculus, *Gloria et honore.*

ad memoriam de sancto Thoma:

Uersiculus, *Iustus ut palma.*

Ad matutinas de sancto Siluestro,

ad memoriam de sancto stephano:

Uersiculus, *Posuisti domine.*

ad memoriam de sancto thoma:

Uersiculus, *Iustus ut palma.*

In octaua sancti stephani ad memoriam de sancto thoma ad matutinas:

Uersiculus, *Posuisti domine.*

Eodem die ad memoriam de sancto thoma ad uesperas:

Uersiculus, *Gloria et honore.*

Iste predictus modus et ordo uersiculorum seruetur ad memoriam sanctorum a secundis uesperis diei Natalis domini usque ad uigiliam epiphanie tam ad uesperas quam ad matutinas.]

Ant. *Sub trono.*
Uersiculus. *Letamini in° domino°.*
Ant. *Tu per thome.*
Uersiculus. *Ora pro° nobis°.*
Ant. *Quando natus.*
Uersiculus. *Speciosus forma.*

In octaua sancti° Johannis.

Ad matutinas.

Ant. *Laudes reddant.*
Uersiculus. *Mirabilis.*
Ant. *Summo sacerdocio.*
Uersiculus. *Ora.*
Ant. *Ecce maria.*
Uersiculus. *Post partum.*

Ad uesperas.

Ant. *Innocentes.*
Uersiculus. *Letamini.*
Ant. *Monachus.*
Uersiculus. *Ora.*
Ant. *Quando natus.*
Uersiculus. *Speciosus forma°.*

In octaua sanctorum innocencium.

Ad matutinas.

Ant. *Cultor agri.*
Uersiculus. *Ora.*
Ant. *Ecce maria.*
Uersiculus. *Post partum.*

Ad uesperas.

Ant. *Pastor cesus.*
Uersiculus. *Ora.*
Ant. *Confessor domini°.*
Uersiculus. *Amauit eum.*
Ant. *Quando natus.*
Uersiculus. *Speciosus forma°.*

In uigilia Epiphanie.

Ad matutinas.

Ant. *Opem nobis.*
Uersiculus. *Ora pro°.*

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Ant. *Euge serue.*
Uersiculus. *Justus germinabit.*
Ant. *Exultabunt.*
Uersiculus. *Mirabilis deus*°.

[CXXI. DE UERSICULIS DICENDIS PER ESTATEM AD UESPERAS ET AD MATUTINAS A *DEUS OMNIUM* USQUE AD ADUENTUM DOMINI AD MEMORIAS DE CRUCE ET DE SANCTA MARIA ET DE OMNIBUS SANCTIS IN FESTIS TRIUM LECCIONUM ET IN OCTAUIS SINE REGIMINE CHORI ET IN PROFESTIS DIEBUS:

De sancta cruce ad memoriam tam ad uesperas quam ad matutinas:

Uersiculus, *Omnis terra adoret te, deus.*

Ad memoriam de sancta maria tam ad uesperas quam ad matutinas:

Uersiculus, *Sancta dei genitrix.*
uel, *Post partum uirgo.*

Ad memoriam de omnibus sanctis ad uesperas:

Uersiculus, *Letamini in domino.*
ad matutinas:
Uersiculus, *Mirabilis deus.*

Isti duo uersiculi qui dicuntur ad memoriam de omnibus sanctis non uariantur nisi cum uersiculus *Letamini* ad primas uesperas dicitur, si uespere fiant plurimorum martyrum uel confessorum. Tunc ad memoriam de omnibus sanctis ad uesperas de die dicitur uersiculus, *Exultent iusti.*

Similiter ad matutinas cum uer-

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siculus *Mirabilis deus* dicitur de die, tunc ad memoriam uersiculus, *Iustorum anime* de omnibus sanctis dicitur.]

[CXXII. [DE BENEDICCIONIBUS.][1]

Modus et ordo benediccionum seruetur in ecclesia Sarum dominicis diebus quando de dominica agitur et in omnibus festis nouem leccionum tam duplicium quam simplicium nisi in festis beate marie uirginis, et omnium sanctorum.

Ad primam leccionem.

Alma dei patris
ueniat benediccio nobis.
Benediccione perpetua
benedicat nos pater eternus.
Ille nos benedicat
qui sine fine uiuit et regnat.

Ad secundam leccionem.

Christus ad eterne
nos ducat premia uite.
Deus dei filius
nos benedicere et adiuuare dignetur.
Uirtus christi
habitet in cordibus nostris.

65[a]. DE BENEDICCIONIBUS DICENDIS[b] PER TOTUM ANNUM[c].

Quociens[cunque] fiunt nouem lecciones per totum annum, dicantur iste sex benedicciones ad matutinas, preterquam in festis beate marie et omnium sanctorum. Dicantur eciam in festis trium leccionum sine exposicione euangelii, siue chorus regitur, siue non; et eciam in octauis et infra et in feriis paschalis temporis secundum ordinem nocturnorum.

In primo nocturno[d]: [dicuntur hee tres benedicciones].

Benediccione perpetua
[*benedicat nos pater eternus*].

Deus dei filius
[*nos benedicere et adiuuare dignetur*].

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[1] H has no heading.

[a] This chapter is in CRSA: compare Sarum Brev. vol. I. after the Kalendar.
[b] S Brev. add ad matutinas.
[c] R has no title.
[d] Brev. has Dicuntur iste benedicciones (in full). S omits.

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Ad terciam leccionem.

De celo missus
doceat nos spiritus almus.
Spiritus sancti gracia
illuminet corda et corpora nostra.
Ignem sui amoris
accendat deus in cordibus nostris.

Spiritus sancti gracia
[*illuminet corda et corpora nostra*].

Ad quartam leccionem.

Omnipotens dominus
sua gracia nos benedicat.
Propicius et clemens
sit nobis deus omnipotens.

In secundo nocturno:

Omnipotens dominus
[*sua gracia nos benedicat*].

Ad quintam leccionem.

Christus perpetue
det nobis gaudia uite.
Ad gaudia paradisi
perducat nos misericordia christi.

Christus perpetue
[*det nobis gaudia uite*].

Ad sextam leccionem.

Intus et exterius
purget nos spiritus almus.
Splendor lucis eterne
nos illuminet sine fine.

Intus et exterius
[*purget*[x] *nos spiritus almus*].

Ad septimam leccionem.

Euangelica leccio
sit nobis salus et proteccio.
Fons euangelii
repleat nos dogmate celi.
Euangelicis armis
muniat nos conditor orbis.
Per euangelica dicta
deleantur nostra delicta.

In tercio nocturno[a]:
Secundum marcum.
Euangelicis [*armis*
muniat nos conditor orbis].
[Secundum] matheum.
Euangelica leccio
[*sit nobis salus et proteccio*].
[Secundum] lucam.
Per Euangelica dicta
[*deleantur nostra delicta*].
[Secundum] iohannem.
Fons euangelii
[*repleat nos dogmate celi*].[b]

[a] Brev. has Quando dicitur euangelium secundum matheum dicitur ista benedictio *Evangelica lectio*. secundum marcum *Evangelicis armis*.
[b] R puts S. iohannem second.

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Ad octauam leccionem.

Diuinum auxilium
maneat semper nobiscum.

Ad nonam leccionem.

In unitate sancti spiritus
benedicat nos pater et filius.

A festo sancte trinitatis usque ad aduentum domini in dominicis diebus quando de dominica agitur,

Ad nonam leccionem.

In caritate perfecta
confirmet nos trinitas sancta.

Sunt eciam quedam festa nouem leccionum in quibus ad matutinas exposicio euangelii secundum usum Sarum non habetur, uidelicet:—

Festa Sanctorum—
Nicholai episcopi et confessoris.
Lucie uirginis.
Thome apostoli.
Fabiani et sebastiani.
Agnetis uirginis.
Uincencii martyris.
Agathe uirginis.
Gregorii pape.
Benedicti abbatis.
Aldelmi episcopi.
Barnabe apostoli.
Albani protomartyris anglie.

Quando exposicio euangelii° non habetur, tunc dicatur[x] ad septimam leccionem ista benediccio.

Creator omnium rerum
[*benedicat nos nunc et in eternum*].

Ad octauam leccionem semper dicatur ista benediccio nisi in festis beate marie {et omnium sanctorum, scilicet°—}[a]

Diuinum auxilium
[*maneat semper nobiscum*].

[a] not in R.

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Translacio sancti Thome martyris.

Margarete uirginis.
Inuencio sancti stephani.
Bartholomei apostoli.
Egidii abbatis.
Exaltacionis sancte crucis.
Edithe uirginis.
Mauricii cum sociis suis.
Dyonisii cum sociis suis.
Dedicacionis Michaelis in monte tumba.
Martini episcopi.
Machuti episcopi.
Aedmundi archiepiscopi.
Cecilie uirginis.
Katerine uirginis.

et in talibus festis benediccio ad septimam leccionem.

Creator omnium rerum
benedicat nos hic et in euum.

Ad octauam leccionem.

Diuinum auxilium.

Ad nonam leccionem una ex istis.

In unitate sancti spiritus.
Ad societatem ciuium supernorum
perducat nos rex angelorum.

Et ista ultima benediccio dicitur in festis sanctorum tantum.

In paschali tempore quando chorus regitur et exposicio euangelii habeatur,

Ad primam leccionem una ex istis dicitur.

Euangelica leccio.
Fons euangelii.

Quando uero[a] exposicio euangelii ad primam leccionem dicitur, [tunc] sit ista benediccio[x] secunda scilicet:—

Diuinum auxilium.

[a] RS dicitur here.

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Euangelicis armis.
Per euangelica dicta.

Ad secundam leccionem.
Diuinum auxilium.

Ad terciam leccionem.
Ad societatem ciuium supernorum.
In unitate sancti spiritus.
Ille nos benedicat.
Creator omnium rerum.

In omnibus festis trium lecciones sine regimine chori et in profestis diebus nisi in commemoracionibus beate marie uirginis,

Ad primam leccionem una ex istis dicitur.

Alma dei patris.
Benediccione perpetua.
Omnipotens dominus.
Propicius et clemens.

In festis sanctorum sit ista nona[x] benediccio.

Ad societatem ciuium [*supernorum perducat nos rex angelorum*].

Et dicatur semper *Rex angelorum* quandocunque° dicitur° secundum [usum] Sarum ecclesie, nisi in festis beate marie.

Quando uero de aliquo sancto fiunt tres lecciones cum exposicione euangelii, tunc sit[a] tercia benediccio, [scilicet]:—

Ad societatem ciuium [*supernorum*].

Quandocunque [enim][b] fiunt nouem lecciones de temporali per totum annum nisi a festo sancte trinitatis usque ad° aduentum domini sit ista nona benediccio:—

In unitate sancti spiritus
[*benedicat nos pater et filius*].

Dicetur[c] eciam in festo de corpore christi et in octauis eiusdem [et in festo dedicacionis ecclesie, et in dominica infra eiusdem° octauas et° in° octauis° eiusdem][d] et in exaltacione sancte crucis.

---

[a] R erit ista.
[b] S quando uero.
[c] R dicatur.
[d] from R.

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Iste ultime benedicciones dicuntur in festis cum regimine chori paschalis temporis quando exposicio euangelii non habetur ad primam leccionem.

Item hee benedicciones sequentes in feriis paschalis temporis ad primam leccionem dicuntur scilicet una ex istis :—

Deus misereatur nostri
et det nobis pacem.
Immensa dei pietas
nos sine fine custodiat.

Ad secundam leccionem una ex istis :

Ad gaudia paradisi.
Deus dei filius.
Christus ad eterne.
Uirtus christi.

Ad terciam leccionem una ex istis :

In unitate sancti spiritus.
Splendor lucis eterne.
Ille nos benedicat.

Quando uero fiunt tres lecciones de temporali[a] [per totum annum] cum exposicione euangelii, tunc sit ista tercia benediccio :—

In unitate sancti° spiritus°.

A festo sancte trinitatis [uero] usque ad aduentum domini diebus dominicis, quando de dominica agitur, sit ista nona benediccio :—

In caritate perfecta.

In omnibus [uero] feriis per annum extra tempus paschale[b] et exposicio euangelii° non habetur,

---

[a] R ends here incompletely. [b] S pasche.

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dicantur iste tres benedicciones, scilicet°:—

Deus misereatur nostri,
et det nobis suam pacem.
Uirtus christi
{*habitet in cordibus nostris*}[a].
De celo missus
{*doceat nos spiritus almus*}[a].

In festiuitate omnium sanctorum dicantur hee benedicciones.

In caritate perfecta
confirmet nos trinitas sancta.
Per intercessionem sue matris
benedicat nos filius dei patris.
Ad societatem ciuium supernorum
perducat nos rex angelorum.

Patriarcharum merita
nos ducant ad regna celestia.
Apostolorum intercessio
iungat nos angelorum consorcio.

Martyrum constancia
nos ducat ad celi gaudia.

Sancti euangelii leccio
sit nobis salus et proteccio.
Chorus sanctarum uirginum
intercedat pro nobis ad dominum.
Sanctorum meritis
mereamur gaudia lucis.

In festis beate marie uirginis.

Alma uirgo uirginum,
intercede pro nobis ad dominum.

In festo omnium sanctorum [dicuntur iste] benedicciones.

In primo nocturno :—

In caritate perfecta
{*confirmet nos trinitas sancta*}[a].
Per intercessionem sue matris,
[*benedicat nos filius dei patris*].
Ad societatem ciuium supernorum
[*perducat nos rex angelorum*].

In secundo nocturno :—

Patriarcharum merita
nos ducant ad regna celestia.
Apostolorum intercessio
iungat[x] [*nos*] *angelorum consorcio.*
Martirum constancia
nos ducat ad regna celestia †[b].

In tercio nocturno :—

Sancti euangelii leccio
sit nobis salus et proteccio.
Chorus sanctarum uirginum,
intercede[c] *pro nobis ad dominum.*
Sanctorum meritis
mereamur gaudia lucis.

In festis et in° commemoracionibus beate marie dicantur iste benedicciones.

In primo nocturno :—

Alma uirgo uirginum

---

[a] not in S.
[b] S celi gaudia.
[c] S intercedat.

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[a] *Christus marie filius*
sit nobis clemens et propicius.
Sancta dei genitrix
sit nobis auxiliatrix.

Sancte marie merita
nos ducant ad regna celestia.
Que peperit christum,
pro nobis postulat ipsum.
Stella maria maris
succurre piissima nobis[a].

Per marie suffragia
prosit nobis leccio euangelica.
Diuina solacia
nobis impetret uirgo maria.
Ad consorcia angelorum
perducat nos regina celorum.

In commemoracione eiusdem.

Intercede pia
pro nobis uirgo maria.
Stella maria maris
nos protege, nos tuearis.
O mundi regina
da nobis celi minima.

Et semper demissa uoce dicantur.

Christus marie filius
[*sit nobis clemens et propicius*].
Sancta dei genitrix.

In secundo nocturno :—

Sancte marie merita
nos ducant ad regna celestia.
Que peperit christum,
pro nobis postulat[a] *ipsum.*
Stella maria maris,
Succurre piissima nobis.

In tercio nocturno :—

Per marie merita
{*prosit nobis leccio euangelica*}[b].
Diuina solacia
{*nobis impetret uirgo maria*}[b].
Ad societatem ciuium supernorum
perducat nos regina celorum.

Item alie benedicciones de eadem.

In primo nocturno :—

Pura pudica pia
miseris miserere maria.
Uirgo parens natum
fac nobis propiciatum.
Nos precibus matris
saluet sapiencia patris.

In secundo nocturno :—

Uirgo deo digna
[illegible]antibus [illegible]ma.

[a]—[a] Written in a late hand over an erasure.

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dicantur iste tres benedicciones, scilicet°:—

Deus misereatur nostri,
et det nobis suam pacem.
Uirtus christi
{*habitet in cordibus nostris*}[a].
De celo missus
{*doceat nos spiritus almus*}[a].

In festiuitate omnium sanctorum dicantur hee benedicciones.

In caritate perfecta
confirmet nos trinitas sancta.
Per intercessionem sue matris
benedicat nos filius dei patris.
Ad societatem ciuium supernorum
perducat nos rex angelorum.

Patriarcharum merita
nos ducant ad regna celestia.
Apostolorum intercessio
iungat nos angelorum consorcio.

Martyrum constancia
nos ducat ad celi gaudia.

Sancti euangelii leccio
sit nobis salus et proteccio.
Chorus sanctarum uirginum
intercedat pro nobis ad dominum.
Sanctorum meritis
mereamur gaudia lucis.

In festis beate marie uirginis.

Alma uirgo uirginum,
intercede pro nobis ad dominum.

In festo omnium sanctorum [dicuntur iste] benedicciones.

In primo nocturno :—

In caritate perfecta
{*confirmet nos trinitas sancta*}[a].
Per intercessionem sue matris,
[*benedicat nos filius dei patris*].
Ad societatem ciuium supernorum
[*perducat nos rex angelorum*].

In secundo nocturno :—

Patriarcharum merita
nos ducant ad regna celestia.
Apostolorum intercessio
iungat[x] [*nos*] *angelorum consorcio.*
Martirum constancia
nos ducat ad regna celestia †[b].

In tercio nocturno :—

Sancti euangelii leccio
sit nobis salus et proteccio.
Chorus sanctarum uirginum,
intercede[c] *pro nobis ad dominum.*
Sanctorum meritis
mereamur gaudia lucis.

In festis et in° commemoracionibus beate marie dicantur iste benedicciones.

In primo nocturno :—

Alma uirgo uirginum

---

[a] not in S.
[b] S celi gaudia.
[c] S intercedat.

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[a] *Christus marie filius*
sit nobis clemens et propicius.
Sancta dei genitrix
sit nobis auxiliatrix.

Sancte marie merita
nos ducant ad regna celestia.
Que peperit christum,
pro nobis postulat ipsum.
Stella maria maris
succurre piissima nobis[a].

Per marie suffragia
prosit nobis leccio euangelica.
Diuina solacia
nobis impetret uirgo maria.
Ad consorcia angelorum
perducat nos regina celorum.

In commemoracione eiusdem.

Intercede pia
pro nobis uirgo maria.
Stella maria maris
nos protege, nos tuearis.
O mundi regina
da nobis celi minima.

Et semper demissa uoce dicantur.

Christus marie filius
[sit nobis clemens et propicius].
Sancta dei genitrix.

In secundo nocturno :—

Sancte marie merita
nos ducant ad regna celestia.
Que peperit christum,
pro nobis postulat[a] *ipsum.*
Stella maria maris,
Succurre piissima nobis.

In tercio nocturno :—

Per marie merita
{prosit nobis leccio euangelica}[b].
Diuina solacia
{nobis impetret uirgo maria}[b].
Ad societatem ciuium supernorum
perducat nos regina celorum.

Item alie benedicciones de eadem.

In primo nocturno :—

Pura pudica pia
miseris miserere maria.
Uirgo parens natum
fac nobis propiciatum.
Nos precibus matris
saluet sapiencia patris.

In secundo nocturno :—

Uirgo deo digna
peccantibus esto benigna.
Intercede pia
pro nobis uirgo maria.
Que peperit florem
det nobis floris odorem.

In tercio nocturno :—

Conserua famulos
uirgo maria tuos.

[a—a] Written in a late hand over an erasure. [a] S postulet. [b] not in S.

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Sancte marie precibus
benedicat nos pater et filius.
Filius uirginis marie
det nobis gaudia uite.

p. 61.

68.[a] DE MODO TERMINANDI ORACIONES GENERALITER PER TOTUM ANNUM QUANDOCUNQUE DICENDE SUNT.

Videndum nobis[x] est et magna intencione intelligendum qualiter oraciones quas [b]ad missam siue ad horas[b] dicturi sumus concludere debeamus; quod nullo modo scire poterimus nisi per rationem istarum[c] oracionum illud intelligamus.

Nullus ad altare patrem pro filio nec[d] filium pro patre nominare debet sed oraciones illas quas ad patrem sine mencione filii faciamus sic concludere debemus *Per dominum nostrum iesum christum filium tuum*, &c. sicut istas et multas alias oraciones similes istis—*Concede nos famulos tuos* [*quesumus*, &c.] *Deus qui miro ordine.* Unde uersus:—

Per dominum dicas
cum patrem presbiter oras.

Item oraciones, quas ad patrem cum mencione filii facimus circa principium, sic concludere debemus:—*Per eundem dominum nostrum iesum christum* &c. Sicut istas et multas alias similes istis—*Deus qui de beate marie. Largire nobis clementissime pater.*

Si uero circa finem sic concludimus:—*Qui tecum uiuit et regnat in unitate spiritus sancti, deus,*

[a] from SA.
[b—b] A ad matutinas et ad missas.
[c] A illarum. [d] A uel.

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sicut istas et consimiles [istis]. *Presta quesumus omnipotens deus ut natus* [*hodie*]. *Omnipotens sempiterne deus dirige actus nostros. Da nobis quesumus domine imitare.* Unde uersus:—

Principio natum memorans finem
per eundem.

Si circa finem qui tecum dicere debes.

Oraciones autem quas facimus ad filium sic finimus, *Qui uiuis et regnas cum deo patre in unitate sancti° spiritus°, deus°:* [uel sic *Qui cum patre et spiritu sancto:*] ut est *Deus qui sanctam crucem.* uel *Fidelium deus.* Et sic de ceteris [similibus]. Unde uersus:—

Cum loqueris Christo
qui uiuis adesse memento.

Item oraciones ad patrem in quibus mencionem de trinitate facimus sic concludimus:—*In qua uiuis et regnas deus per omnia secula seculorum:* sicut istas et multas alias[a]:—*Omnipotens sempiterne deus qui das famulis tuis, Populum tuum quesumus domine non deserat pietas tua.* Unde uersus:—

Dic in qua uiuis
ubi mencio fit trinitatis.

Illas[b] autem oraciones quas facimus ad ipsam[x] trinitatem tantum sic concludimus:—*Qui uiuis et regnas, deus per.* Sicut istam et consimiles:—*Placeat tibi sancta trinitas obsequium seruitutis.*

Item oraciones ad patrem in quibus mencionem de spiritu sancto facimus sic finimus, *Per dominum*

[a] A similes. [b] A Istas.

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nostrum iesum christum filium tuum, qui tecum uiuit et regnat in unitate eiusdem spiritus sancti deus. Sicut istas et consimiles:—*Deus qui corda fidelium, Mentes nostras quesumus domine.* Unde uersus:—

Commemorans flamen
eiusdem dic prope finem.

Illas autem quas ad filium facimus cum mencione spiritus sancti sic concludimus:—*Qui cum patre et eodem spiritu sancto uiuis et regnas:* sicut istam *Domine iesu christe qui introitum portarum.*

Secundum uero romanam auctoritatem nullam oracionem concludimus cum *Per eum qui uenturus est* [*iudicare uiuos et mortuos*] nisi sit exorcismus in quo per[x] diuinum iudicium diabolum ut a creatura dei recedat[x] adiuramus. Nam in aliis oracionibus quas per *dominum nostrum* includimus, patrem ut per amorem filii sui subueniat imploramus. In exorcismo autem diabolum per dei iudicium ut effugiat increpamus.

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69. GRACIE DICENDE DIUERSIS TEMPORIBUS ANNI SECUNDUM ANTIQUUM USUM ECCLESIE ET EPISCOPORUM SARUM[a].

[b]In uigilia pasche ante prandium[b].

Benedicite. Dominus. Edent pauperes &c.° *Gloria patri*°. *Sicut erat*°. *Kyrieleyson Christeleyson Kyrieleyson. Pater noster. Et ne nos.* [*Sed libera.*] *Oremus. Benedic*

---

[a] Only in CS.
[b–b] S Benedicciones ante prandium in uigilia pasche.

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domine. Jube domine benedicere°. Cibo spirituali°.

[Sequatur] leccio. *Si consurrexistis cum christo que sursum sunt querite ubi christus est in dextra dei sedens.*

Post prandium. *Deus pacis &c.° Memoriam fecit° &c.° Gloria patri°.* [*Sicut.*] *Agimus tibi gracias° &c.°* Ps. *Laudate deum omnes gentes. Quoniam confirmata. Gloria patri°. Sicut erat°.* ℣ *In resurreccione tua christe.* ℟ *Celi &c.* [Statim sequatur] *Dominus uobiscum. Oremus. Spiritum in° nobis,* [*domine, tue caritatis infunde ut quos sacramentis paschalibus saciasti tua facias pietate concordes*]. *Per dominum nostrum* {*iesum christum filium tuum qui uiuit et regnat*}°. *In unitate eiusdem spiritus sancti deus. Dominus uobiscum. Et° cum°. Benedicamus domino* [sine *Alleluya. Deo gracias.*] {dicatur Ps. *De profundis clamaui*}°.

In die pasche.

Benedicite. Dominus. Hec dies &c.° Gloria patri. Sicut erat. Kyrieleyson Christeleyson Kyrieleyson. Pater noster. Et ne nos. [*Sed libera.*] *Oremus. Benedic domine°. Jube domine. Mense celestis.*

[Leccio.] *Expurgate uetus fermentum ut sitis noua conspersio sicut estis azimi: etenim pasca nostrum immolatus est christus, itaque epulemur in domino,* {et non ulterius}°.

Post prandium. *Qui dat escam omni carni. Confitemini domino celi. Tu autem domine miserere nostri. Deo gracias.* Ps. *Laudate deum omnes gentes.* [*Quoniam confirmata. Gloria patri. Sicut erat.*] ℣ *In*

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resurreccione tua Christe. [℟ *Celi et terra letentur, Alleluya.*] *Dominus uobiscum. Et cum spiritu tuo. Oremus. Spiritum in nobis. Per dominum. In unitate. Dominus uobiscum. Benedicamus domino* [sine *Alleluya.*] {Ps. *De profundis* sed statim post *Benedicamus domino* sit dicendo *Anime omnium fidelium defunctorum per misericordiam dei in pace requiescant.*

Benedicite. Dominus det nobis suam pacem et requiem sempiternam.}°

Eodem modo dicuntur per totam ebdomadam; et hec leccio scilicet *Expurgate* omnibus dominicis diebus° usque ad ascensionem* dicitur.

[Ad cenam uero per totum annum dicitur benediccio scilicet *Cenam sanctificet qui nobis omnia prebet. In nomine.*]

Post cenam [uero per hanc ebdomadam hoc modo dicitur] {*Benedicite. Dominus. Cenam sanctificet qui nobis omnia prebet. In nomine patris.*}° *Hec dies &c.* ℣ *In resurreccione tua° christe°. Dominus uobiscum. Oremus. Spiritum in nobis,* [et finiatur ut predictum est: *Dominus uobiscum*]. *Benedicamus domino°* [sine *Alleluya*]. Non dicitur psalmus *De profundis* post cenam secundum usum Sarum ecclesie, sed statim post *Benedicamus domino* sic dicendo *Anime omnium fidelium defunctorum per misericordiam dei in pace requiescant.*

[Per reliquum uero tempus tocius anni dicitur post cenam] *Benedictus deus in donis suis. Et sanctus in omnibus operibus suis. Adiutorium* {*nostrum in nomine domini*}°. *Qui*

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fecit. Sit nomen domini°. *Ex hoc nunc.* Non dicitur *Oremus* sed sic:— *Retribuere dignare* ut supra.

[Nulla die per annum dicitur psalmus *De profundis* post cenam secundum usum predictum.]

In die[bus] ueneris et in uigiliis et in quatuor temporibus et quocienscunque ieiunium est preceptum [extra quadragesimam et ebdomadam pasche] dicuntur [iste benedicciones] ante prandium.

[*Benedicite. Dominus.*] *Edent pauperes* cum leccione. [*Gloria patri. Sicut. Kyrieleyson Christeleyson Kyrieleyson. Pater noster. Et ne nos. Sed libera. Oremus. Benedic. Jube domine. Cibo spirituali.*]

[Leccio.] *Gracia domini nostri* usque ad hec uerba *omnibus nobis* tantum.

Et° post prandium. *Deus pacis. Memoriam* {*fecit* et cetera more solito}°. [*Gloria. Sicut. Agimus. Laudate deum omnes gentes. Quoniam confirmata. Gloria. Sicut. Kyrieleyson Christeleyson Kyrieleyson. Pater noster. Et ne nos. Sed libera. Dispersit dedit. Justicia eius. Benedicam dominum. Semper laus. In domino laudabitur. Audiant mansueti. Magnificate. Et exaltemus nomen. Sit nomen. Ex hoc nunc. Retribuere dignare. Benedicamus domino. Deo gracias.*]

Notandum quod ante hanc° oracionem *Retribuere dignare*° nunquam dicitur *Oremus*, {quecunque benedicciones dicantur}° [secundum usum Sarum][a].

[a] S has this paragraph earlier in a transposed order.

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Quodcunque[a] duplex[x] festum [in] die ueneris contigerit extra quadragesimam et ebdomadam [pasche excepto die] natalis domini dicantur hee predicte benedicciones [b]de ieiunio scilicet *Edent pauperes* et cetera more solito. Hoc eodem modo dicantur per totam quadragesimam exceptis diebus dominicis et in feriis et in festis, quodcunque fuerit siue simplex siue duplex sed cum hac leccione[b] *Frange esurienti* et cum psalmo *Miserere* scilicet post prandium [loco *Laudate dominum*, scilicet per hanc racionem quia huiusmodi benedicciones sunt de natura temporalis et non sanctorum]. {Quandocunque enim dicitur missa de ieiunio in quadragesima dicuntur benedicciones ante prandium cum hac leccione *Frange* et cum psalmo *Miserere* post prandium.}°

Ceteris autem [omnibus] diebus [tocius anni] {scilicet extra tempus pasche et quadragesime et quando non est dies ueneris nec ieiunium preceptum}° [et in die natalis domini quacunque die contigerit et in omnibus dominicis quadragesime] dicantur hoc modo [benedicciones, scilicet:—ante prandium

Benedicite. Dominus.] *Oculi omnium &c.* [*Gloria. Sicut. Kyrieleyson Christeleyson Kyrieleyson. Pater. Et ne. Sed libera. Oremus.*

---

[a] S Quandocunque.

[b–b] S tam ante quam post prandium et cum leccione *Gracia domini nostri.* Similiter fiat in quarta feria in capite ieiunii cum tribus diebus sequentibus.

Feria secunda prime ebdomade quadragesime et abhinc cotidie usque ad uigiliam pasche exceptis dominicis diebus, quodcunque fuerit simplex uel duplex, dicuntur predicte benedicciones supradicto modo, scilicet *Edent* cum hac leccione

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Benedic. Jube domine. Mense.] Cum° leccione[a] [*Deus caritas*].

Post prandium *Deus pacis* &c. *Confiteantur* [*tibi*] et cetera more solito.

Gracie ante gentaculum.

Benedicite. Dominus. Apposita et apponenda benedicat dei patris in nomine patris.

Post gentaculum.

Pro tali conuiuio benedicamus domino. Anime omnium fidelium.

Gracie post gentaculum, quod sit aliquando loco prandii.

Benedictus deus, et cetera sicut supra ad cenam.

Gracie dicende sunt ante prandium quod sit aliquando hora cene, dicantur sicut ante prandium prenotata sunt. Post huiusmodi prandium dicitur *Benedictus deus in donis* &c. ut supra ad cenam prenotatum est.

[b]Dictis uero graciis post prandium tantum omni die per annum exceptis festis duplicibus dicitur[b], *De profundis* sine *Gloria patri* [sed] cum *Kyrieleyson Christeleyson Kyrieleyson. Pater noster. Et ne nos.* [*Sed libera.*] *Requiem eternam.* [*Et lux.*] *A porta inferi.* [*Erue domine.*] *Credo uidere.* [*In terra uiuencium.*] *Dominus uobiscum.* [*Et cum spiritu.*] *Oremus. Absolue quesumus* [*domine*] *&c. Per christum dominum nostrum.* [*Amen.*] *Requiescant in pace. Amen. Benedicite. Dominus.* [Deinde] sequatur hoc modo *Det uiuis graciam, defunctis ueniam, ecclesie et regno pacem, et nobis uitam eternam. Amen.*

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[a] S Leccio.

[b–b] S Cotidie per annum exceptis festis principalibus dicitur post oracionem *Retribuere* iste psalmus,

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70. [DE DUPLICI FESTO.][a]

1. Hec obseruentur in omni duplici festo per annum quod chorus regatur a quatuor clericis in capis sericis; et ab eisdem cantetur inuitatorium cum psalmo *Uenite* ad gradum chori.

Dicitur et responsorium ad utrasque uesperas a tribus clericis de superiori gradu in capis sericis ad gradum chori.

2. Ad matutinas uero omnes antiphone in superiori gradu incipiantur, in primis a dignioribus, et sic descendendo gradatim.

Omnes uersiculi ad utrasque uesperas et ad matutinas a duobus pueris in superpelliceis ad gradum chori dicuntur.

Benedicamus a duobus clericis semper de secunda forma in superpelliceis inter rectores principales et secundarios dicitur nisi ad matutinas in die natalis domini tantum.

Item dicuntur et respondeantur a duobus de superiori gradu, loco et habitu predicto. Secundum uero *Benedicamus*, si habeatur, semper a duobus pueris in superpelliceis post sacerdotem dicitur.

Omnia responsoria a duobus rectoribus incipiantur, et in superpelliceis ad gradum chori: tercium sextum et nonum uero a tribus cantentur, loco et habitu prenotato.

Omnes lecciones in pulpito in superpelliceis legantur. Prima et secunda leccio a clericis de secunda forma legantur. Tercia et sic deinceps a clericis de superiori gradu ascendendo gradatim legantur.

[a] This chapter is only in R and has no heading.

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Primum et secundum responsorium a duobus clericis de secunda forma cantentur: tercium a tribus de eadem forma cantetur. Quartum et sic deinceps a clericis de superiori gradu ascendendo gradatim supradicto modo cantentur.

3. Ad laudes omnes antiphone in superiori gradu discurrunt et antiphona super *Benedictus* ab excellenciori ex parte chori incipiatur.

4. Preterea in omnibus festis de inferioribus duplicibus ut supra notatur, omnia responsoria ad matutinas a duobus cantentur, nisi nonum, quod a tribus; et tunc prima leccio semper legatur a puero secunda et tercia a clericis de secunda forma; quarta et sic deinceps a clericis de superiori gradu ascendendo gradatim in superpelliceis in pulpito legantur.

Primum uero et secundum responsorium a duobus pueris cantentur et tercium responsorium a duobus de secunda forma.

Quartum responsorium et sic deinceps a clericis de superiori gradu ascendendo gradatim supradicto modo cantentur, et tunc omnes antiphone super laudes in secunda forma discurrant.

5. In festo autem Omnium Sanctorum lecciones et responsoria in primis a dignioribus personis legantur et cantentur, descendendo gradatim. Ita tamen quod octaua leccio a puero legatur et nona ab aliquo sacerdote de superiori gradu.

Ad primam et ad alias horas omnes antiphone in superiori gradu incipiantur: responsoria et uersiculi

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a singulis clericis de secunda forma ex parte principalis rectoris dicuntur, loco nec habitu mutato sed ad altare conuersi †.

Ad utrasque uesperas antiphone uel antiphona super psalmos in superiori gradu incipiantur. Capitula yma uoce a sacerdote dicuntur loco nec habitu mutato sed ad altare conuerso; quod per totum annum obseruetur in capitulo dicendo. Antiphona super *Magnificat* ab excellenciori ex parte chori incipiatur.

Ad utrumque completorium antiphona super psalmos in superiori gradu incipiatur. Uersus *Custodi nos* semper ab uno solo puero ex parte chori principalis dicitur, loco nec habitu mutato sed ad altare conuerso. Antiphona super *Nunc dimittis* ab excellenciori ex parte chori incipiatur.

Item ad utrasque Uesperas et ad Matutinas ad *Benedictus* et *Magnificat* thurificetur altare a duobus sacerdotibus in capis sericis.

Similiter fiat ad *Te deum* in festis duplicibus quandocunque dicitur. Chorus uero a duobus pueris thurificetur. Quando enim non dicitur *Te deum* in festis duplicibus ut in aduentu et quadragesima, tunc non thurificetur altare nec chorus in repeticione ultimi responsorii.

Preterea in omnibus festis duplicibus paschalis temporis ad matutinas omnes antiphone ante lecciones et super laudes in superiori gradu incipiantur, in primis a dignioribus et sic descendendo gradatim, omnes lecciones et omnia responsoria a duobus clericis de

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superiori gradu dicuntur ascendendo gradatim, ita quod tercium responsorium a tribus cantetur: et cetera.

71. HEC SUNT FESTA IN QUIBUS AD SECUNDAS UESPERAS NULLA FIET MEMORIA DE FESTIS TRIUM LECCIONUM IN CRASTINO CONTINGENTIBUS[a].

Festum purificacionis beate marie.

Festum natiuitatis beate marie.

Dominica in albis.

Festum sancte trinitatis.

Festum de corpore christi.

CXXIII. [CANTUS COMMUNES.][1]

1. De modo dicendi *Deus in adiutorium* ad uesperas et ad alias horas:—*Deus in adiutorium meum intende. Domine ad adiuuandum me festina. Gloria patri et filio et spiritui sancto. Sicut erat in principio et nunc et semper et in secula seculorum Amen. Alleluya. Laus tibi domine, rex eterne glorie.*

2. De modo faciendi finem in leccionibus legendis ante epistolam ad missam et in tribus noctibus ante pascha et in crastino omnium sanctorum et in uigilia mortuorum quando corpus affuerit, et in trigintalibus et in anniuersariis incoandis exequiis mortuorum lecciones sic finiantur:—*Ecce nunc in puluere dormio: et si mane me quesieris non subsistam.*

[1] This chapter is only in H and has no heading. For the Music see Appendix.

[a] This chapter is only in R.

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3. Et quandocunque *Kyrie* dicitur ad seruicium mortuorum dicetur tali cantu:—*Kyrieleyson. Christeleyson. Kyrieleyson.*

4. Item de modo dicendi *Per dominum* post oraciones ad uesperas et ad matutinas et ad alias horas:—*Per dominum nostrum iesum christum filium tuum, qui tecum uiuit et regnat in unitate spiritus sancti, deus per omnia secula seculorum. Amen. Dominus uobiscum. Et cum spiritu tuo.*

Ad completorium et ad alias horas diei et in uigiliis defunctorum et ad missam hoc modo dicetur:—*Per dominum nostrum iesum christum filium tuum, qui tecum uiuit et regnat in unitate spiritus sancti, deus per omnia secula seculorum. Amen. Dominus uobiscum. Et cum spiritu tuo. Benedicamus domino.*

5. De modo dicendi capitula:—*Tu in nobis es domine, et nomen sanctum tuum inuocatum est super nos; ne derelinquas nos, domine deus noster.*

6. [1]Sciendum quod *Hostias et preces* nunquam dicitur ad missam nisi quando corpus fuerit presens uel in trigintalibus uel in anniuersariis[1].

7. In dominicis diebus per annum ante missam processio fiat et preces dicantur laicis. Et si aliqua festa uel festum debent teneri in aliqua ebdomada uel ieiunium pronunciari, sacerdos ipse pronunciet: et si sentencia data esse debet: preces et huiusmodi sentencia fiant

[1]—[1] This passage and all the foregoing directions are in red in H: the next paragraph in black.

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ante missam et non post euangelium sicut agunt indiscreti quasi corrumpentes missam.

8. De modo legendi leccionem in secunda leccione diei pasche de exposicione gregorii pape, *Angelus dixit ad mulierem :—Sed ite dicite discipulis eius et petro quia precedet uos in galileam. Querendum nobis est cur nominatis discipulis petrus designatur ex nomine. Sed si hunc angelus non exprimeret nominatim quia magistrum negauerat; uenire inter discipulos non auderet. Tu autem, domine, miserere nostri.*

9. De uersiculis dicendis:— *Resurrexit dominus.* ℟. *Sicut dixit uobis, alleluia.*

[1]Ita ℣ *Ipse inuocauit me* uel ℣ *notum fecit dominus* dicuntur, et respondeantur.

In natali et in paschali tempore uersiculi post responsoria ad horas respondeantur cum *Alleluya* preter ad nonam et ad primam: qui dicuntur sine *Alleluya*[1].

10. In die pasche ad uesperas procedant ad fontes cum oleo et crismate, ordinata processione cum cruce et ceroferariis et thuribulario; (p. 158.) deinde oleum et crisma a duobus diaconis de secunda forma deferatur qui induti sint albis: et primum *Alleluya* incipiant rectores chori; deinde chorus ex parte decani primum uersum psalmi totum dicat cum *Alleluya*: deinde chorus ex parte cantoris totum alium uersum psalmi cum *Alleluya* canant: et sic alternatim totum psalmum canant; et in fine

[1]—[1] This paragraph is in black in H.

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psalmi tota antiphona a toto choro cantetur. *Alleluya. Laudate pueri dominum: laudate nomen domini, alleluya. Sit nomen domini benedictum: ex hoc nunc et usque in seculum, Alleluya.*

Et sic totus psalmus cantetur. Deinde eundo ad crucem dicitur antiphona et psalmus cantetur: et semper post unumquemque uersum in prima parte in qua dicitur uersus dicitur *Alleluya. Alleluya. In exitu israel de egypto: domus iacob de populo barbaro, Alleluya. Facta est iudea sanctificacio eius: israel potestas eius, Alleluya.*

Et sic dicatur totus psalmus cum *alleluya*, ut supra dictum est.

11. De *Benedicamus* quando et quomodo debet dici. Sciendum quod omnibus dominicis simplicibus et feriis et festis nouem leccionum simplicium quando Inuitatorium a tribus non dicitur, et in festis trium leccionum per totum annum dicitur in ecclesia Sarum tam ad uesperas quam ad matutinas *Benedicamus domino*[1].

In festis uero duplicibus et in festis quando Inuitatorium a tribus canitur, dicitur aliquod proprium *Benedicamus* de historia festi de quo agitur uel aliquid aliud quod festo conueniat. In paschali uero tempore quando duo *Benedicamus* dicuntur in talibus uero festis cum *Alleluya* dicuntur, ultimum semper cum hoc cantu :—*Benedicamus domino, Alleluya*[1]. A die uero pasche usque in crastinum octauarum di-

[1] For the Music see Appendix.

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citur utrumque *Benedicamus* cum *Alleluya* ad utrasque uesperas et ad matutinas. Similiter fit in ebdomada pentecostes et in festis supradictis. Dominicis autem huius temporis et aliis feriis et festis ut dictum est prius dicatur *Benedicamus domino*[1].

Sciendum uero est quod in die Natalis domini semper *Benedicamus* dupliciter et quatuor diebus sequentibus, et in die Circumcisionis post memoriam de octauis et in annunciacione beate marie quando post pascha celebratur et in Inuencione sancte crucis et in die Ascensionis ad secundas uesperas quando Inuencio sancte crucis in crastino celebratur, et semper cum tali cantu *Benedicamus domino:* et in tempore paschali cum *Alleluya.*

In festis uero sancti Michaelis et sancti Andree infra aduentum et in annunciacione dominica infra quadragesimam simpliciter dicitur secundum quod et dicitur ultimum in festis quando Inuitatorium a tribus canitur nisi in paschali tempore: et eciam tunc dicitur simpliciter post memorias sed cum alio cantu et *Alleluya* ut supra dictum est.

12. Quod si in die pasche ad fontes eundum non est, ut in locis ubi fontes non habentur, tunc post primam collectam dicto *Benedicamus,* incipiatur in sinistro choro antiphona *Alleluya* cum psalmo *Laudate pueri,* ut alibi dictum est: et post unumquemque uersum repetatur primum *Alleluya* ut supra: et

[1] For the Music see Appendix.

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post psalmum et *Gloria patri* repetatur tota antiphona. Deinde dicat sacerdos ℣ *Surrexit dominus de sepulcro*, cum oracione: debet dici ad fontes.

Deinde procedant ante crucifixum et inchoetur in dextro choro antiphona *Alleluya*, ut supra; psalmus *In exitu israel*: et sic dicatur totus psalmus ut supra cum *Alleluya*. Post psalmum dicat sacerdos ℣ *Dicite in nacionibus:* oracio, *Deus qui pro nobis filium tuum.*

In redeundo de sancta maria aliqua solempnis antiphona dicatur ut supra dictum est: et sic uespere finiantur.

Quod si processio non sit facienda, ut in capella et alibi ubi crucifixus non habetur, tunc omnia fiant ut dictum est, excepto quod non dicetur antiphona de sancta maria nec oracio, eo quod non fit processio.

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APPENDIX I.

[CARTA OSMUNDI.][1]

In nomine sancte et indiuidue trinitatis, ego Osmundus[1] Sarum ecclesie episcopus, omnibus Christi fidelibus tam posteris notifico quam presentibus ad honorem domini nostri iesu christi, sanctissimeque MARIE uirginis, et pro salute animarum Willelmi Regis et uxoris sue regine Matilde atque filii sui Willelmi regis Anglorum regni successoris, pro salute eciam anime mee ecclesiam sarum me construxisse, et in ea canonicos constituisse, atque illis uiuentibus canonice bona ecclesie ita sicut ipse optinueram libere et ut exigit regularis censura canonice in perpetuum concessisse. Has scilicet uillas preter militum terras, Eteminister, Aulton', Cerminister, Begminister, Niderbir', Writelinton'. Ecclesiam de Sireburne cum tota decima eiusdem uille, et cum ceteris appendiciis, excepta monachorum decima et sepultura. Ecclesiam de Bera cum decimis et ceteris ibidem appendiciis. Ecclesiam sancti Georgii in Dorcestr' cum decimis et ceteris appendiciis. Dimidiam ecclesiam de mera cum medietate decime et ceteris ibidem appendiciis. Ecclesiam de sarum cum decimis et ceteris ibidem appendiciis, et duas hidas et dimidium in eadem uilla, et sex hidas et dimidium in stratford'; et ante portam castelli sarum terram ex utraque parte uie in ortorum domorumque canonicorum necessitate. Ecclesiam de Wiueleford cum decimis ceterisque ibidem appendiciis. Ecclesias de Potern' et de Lauinton' cum decimis ceterisque ibidem appendiciis. Ecclesias de Rammesbir' et de Bedewinde cum decimis ceterisque appendiciis. Et unum molendinum in eadem uilla. Ecclesiam de Wamberg' cum decimis ceterisque ibidem adiacentibus, et unam hidam et dimidium et terram unius bordarii et duodecim acras terre in eadem uilla, et ortulum unum in eadem uilla. Ecclesiam de Farendon' cum

[1] Marginal note also :—Dotatio et fundatio ecclesie Sarum per Osmundum fundatorem. From Registrum Osmundi f. 21.

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decimis ceterisque ibidem adiacentibus. Ecclesiam de caning' cum decimis ceterisque ibidem adiacentibus. Ecclesias de calna cum decimis ceterisque ibidem adiacentibus. Ecclesias de Worpa cum decimis ceterisque ibidem adiacentibus. Ecclesias de Marleberg' cum decimis ceterisque ibidem adiacentibus. Ecclesias de Bledbir' cum decimis ceterisque ibidem adiacentibus. Ecclesias de Sunning' cum decimis ceterisque ibidem adiacentibus. Et decem hidas terre in Rotheschamp'. Ecclesias de Granham cum decimis ceterisque ibidem adiacentibus.

Preterea concessi eis medietatem totius oblacionis que super principale offertur altare, exceptis ornamentis. Et tota oblacione ceterorum altarium. Sepulturam insuper totam cum oblacionibus que episcopo missam celebranti offeruntur, preter auri medietatem in eadem ecclesia.

Si[1] *quis autem canonicorum, siue ad dedicationem ecclesiarum siue alias, cum episcopo eiusdem ecclesie fuerit, partem oblacionis sicut capellanus habebit.*

Ad hoc etiam, duas partes prebende canonici defuncti in usum concessi ceterorum canonicorum, et terciam partem in usum pauperum per unius anni spatium.

Scripta autem est hec carta et confirmata Anno incarnacionis dominice M·XC·I., indictione xiiii., Willelmo rege monarchiam totius anglie strenue Gubernante, anno iiij regni eius apud hasting'. Hiis subscriptis testibus.

De illa medietate oblacionis principalis altaris quam retinet episcopus in manu sua, dabuntur uni canonicorum per annum iiij libre quousque prebenda sua perficiatur.

Quisquis uero peruertere hanc voluerit, perpetuo anathematizetur.

Et notandum quod carta ista sigillata est sigillo Regis Willelmi tantum, et habet multas subscriptiones comitum et baronum.

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[1] See p. 9.

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APPENDIX II.

INSTITUTIO OSMUNDI.[1]

Hee sunt dignitates et consuetudines Sarum ecclesie quas ego Osmundus episcopus eiusdem ecclesie in nomine sancte trinitatis, anno ab Incarnatione Domini MXCI[2] institui simul et concessi personis et canonicis eiusdem ecclesie,

participato dominorum archiepiscopi et aliorum coepiscoporum nostrorum consilio, quorum nomina subscripta sunt,

et domini Regis Willelmi interueniente assensu.—

Videlicet [I] ut

decanus et cantor, cancellarius et thesaurarius residentes sint assidue in ecclesia Sarum remota omni excusationis specie.

II. Archidiaconi cum tali moderamine officium archidiaconatus impleant, ut duo semper ex eis residentiam faciant in ecclesia Sarum, nisi necessaria et euidens causa possit eos excusare.

III. Canonicos nichil potest excusare quin et ipsi residentes sint in ecclesia Sarum, nisi causa scholarum et seruitium domini Regis, qui unum habere potest in capella sua,

IV. et archiepiscopus unum,

V. et episcopus tres.

VI. Verumtamen si necesse habuerit canonicus, pro communi utilitate ecclesie uel prebende sue, et hoc fuerit in manifesto, poterit per anni tertiam partem abesse.

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[1] Added in a later hand at the bottom of f. 24 of the Registrum Osmundi and the top of the *verso*.

[2] In the original MS. the date is given as 1016 (M°XVI.), which is clearly a mistake for 1091 (M°XCI.).

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VII. Dignitas Decani est, et omnium canonicorum, ut episcopo in nullo respondeant, nisi in capitulo,

VIII. et juditio tantum capituli pareant.

IX. Habent etiam curiam suam in omnibus prebendis suis,

X. et dignitatem archidiaconi ubicunque prebende assignate fuerint in parrochia nostra, siue in ecclesiis, uel decimis, aut terris,

XI. ita quidem quod nulla omnino exigentia in dono uel in assisa, aut aliqua alia consuetudine ab episcopo, uel a quolibet alio, fiat in prebendis eorum,

XII. sed omnes libertates et omnes dignitates plenarie et pacifice habent, quas ego Osmundus episcopus in eisdem prebendis habui, aut aliquis alius, cum eas in nostro dominio haberemus.

XIII. Quando uero aliquis constituitur canonicus, debet coram fratribus in capitulo iurare, presente euangelio,

se dignitates et consuetudines Sarum ecclesie inuiolabiliter obseruaturum.

XIV. Decanus omnibus canonicis et omnibus uicariis preest quoad regimen animarum et correctionem morum.

XV. Cantor debet chorum regere quoad cantum,

XVI. et potest cantus eleuare et deponere.

XVII. Thesaurarius in conseruandis thesauris et ornamentis

XVIII. et in administrandis luminaribus preminet.

XIX. Similiter Cancellarius in scolis regendis

XX. et in libris corrigendis.

XXI. Archidiaconi in sollicitudine parrochiarum, et in cura pollent animarum.

XXII. Decanus, et cantor, thesaurarius, et cancellarius, duplicem percipiunt communam.

XXIII. Reliqui canonici simplicem;

XXIV. sed in communa non percipiat nisi qui residens fuerit in ecclesia.

XXV. Si canonicus dedicationi[1] interfuerit aeque percipiat de oblacionibus cum capellanis episcopi.

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[1] At the bottom of the page is added

Hoc inuenies scriptum in quodam textu paruo et ueteri pauperis pretii.

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XXVI. Si dominus episcopus ecclesias uel capellas prebendarum dedicauerit, nichil ibi percipiunt capellani episcopi nec alii, nisi solus canonicus cuius fuerit prebenda.

XXVII. Subdecanus a decano archidiaconatum urbis et suburbii,

XXVIII. Succentor a cantore que ad cantariam pertinent, possideant.

XXIX. Si decanus defuerit ecclesie, subdecanus uices eius impleat.

XXX. Succentor similiter et cantoris.

XXXI. Archischola debet lectiones ascultare et terminare,

XXXII. et sigillum ecclesie portare,

XXXIII. literas et cartas componere,

XXXIV. et in tabula lectores notare.

XXXV. Et cantor similiter cantatores.

XXXVI. Seniores obsecrandi sunt ut fratres.

XXXVII. Verumtamen si cotidiano sacrificio, uel horis canonicis, absque rationabili causa sepius defuerint, et a decano correpti hoc non emendauerint, debent in capitulo coram decano et fratribus prostrati veniam recipere.

XXXVIII. Si uero de inobedientia et rebellione uel alio notorio deprehensi fuerint, debent a stallo degradari et ad hostium chori post decanum, uel in choro ultimi puerorum secundum quantitatem delicti penitentiam agere.

XXXIX. Quod si hanc disciplinam neglexerint et incorrigibiles apparuerint, seueriori subiaceant ultioni.

Huius uero constitutionis a me liberaliter facte et concesse, testes sunt hii.

Willelmus rex Anglorum;
Thomas archiepiscopus;
Walkelinus episcopus;
Martinus episcopus;
Johannes episcopus;
Hoellus episcopus cenomannensis;
Robertus episcopus;
Herbertus episcopus;
Remigius episcopus;
Radulfus episcopus;
Gundulfus episcopus;
Robertus cancellarius;

et multi alii, tam clerici quam laici, magni nominis et dignitatis uiri.

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APPENDIX III.

[NOUA CONSTITUTIO.][1]

1. Anno ab incarnatione domini M·CC·XIIII., In crastino Epiphanie, presidentibus domino R[icardo] Decano, H[ugone] cancellario, et multis aliis quorum nomina subscripta sunt, facta est hec constitutio in capitulo Sarum. Videlicet, quod nunquam maius sigillum debet aperiri, nisi ad confectionem scripti autentici, et hoc fiat in presentia domini Decani Cancellarii et aliorum canonicorum qui commode ad hoc possint venire. Rescriptum autem huius scripti in registro ecclesie Sarum per uisum predictorum debet notari, et in thesauro poni. Istud autem maius sigillum per assensum Decani Cancellarii custodie duorum canonicorum fidelissimorum debet tradi, nisi Cancellarius in propria persona presens ibidem possit esse, qui cum alio canonico sigillum ipsum possit custodire. A die autem constitutionis huius, si qua charta fuerit confecta et impressa illo ueteri osseo sigillo, pro nulla reputabitur, quoniam ipsum sigillum quasi pro dampnato propter multiplices quorundam excessus habetur.

Usus autem minoris sigilli erit ad citationes faciendas, amicabiles preces offerendas, redditus exigendos, et ad alios usus ecclesie necessarios, secundum uisum et assensum canonicorum et aliorum ad eius custodiam per assensum Decani et Cancellarii deputatorum.

2. Super residentia canonicorum facienda ita prouisum est. Videlicet, quod quarta pars canonicorum per totum terminum statutum continuam annuatim faciat residentiam, una cum quatuor personis ecclesie, qui secundum constitutionem bone memorie Osmundi Sarum episcopi continuam facere tenentur residentiam, exceptis illis canonicis qui per regem Archiepiscopum episcopum exempti sint. Si quis uero statutis terminis suam non poterit, et hoc rationabili causa ostensa,

[1] Registrum Osmundi f. 56 headed there in a later hand Statutum de custodia sigillorum.

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facere residentiam, quintam portionem prebende sue secundum ipsius ualorem et rectam estimationem residentibus uel ad alios usus secundum consilium Decani ecclesie necessarios absque omni contradiccione prestabit.[1]

4. De habitu et honestate clericorum chorum ingredientium, cuiuscunque sint gradus, ita statutum est, quod capas habeant nigras integritate decentes, et ad minus talares cum superpelliceo cape longitudinem non excedente. Installati pilliolis nigris utantur. Tam installati quam non installati calciamenta habeant honestati et religioni conuenientia, et alia indumenta clericum decentia et in nullo reprehensibilia. Horarum autem tempore, mutua in choro caueant colloquia nisi secretius eliciatur responsio, vel fiat interpellatio propter seruitium, et alia negotia ecclesie facienda. Litibus cachinnis derisionibus modis omnibus abstineant. Si qui vero in huiusmodi fuerint consueti, et a maioribus reprehensi noluerint castigari, per Decanum et capitulum, pena arceantur graviori. Ante et post tempus horarum in choro seu presbiterio mutuis non utantur colloquiis nisi de bonis moribus; et hoc voce submissa, quoniam specialiter loca illa orationibus deputata sunt. In aliis autem ecclesie partibus, si uelint, colloquiis utantur. Sollicite tamen prouideant quod eorum colloquium omnimodo tumultu careat. Preterea clerici singuli et uniuersi in ecclesia mutua studeant evitare colloquia cum feminabus, de quibus suspitio possit oriri, quoniam pro talibus non modicum ecclesie possit generari scandalum et detrimentum. Comestiones etiam et potationes cum huiusmodi mulieribus in ecclesia sub anathematis interminatione prohibentur.[2]

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[1] § 3 which follows deals with questions of property arising out of the death of a canon or parochial vicar.

[2] The two remaining sections deal with the cathedral vicars and the visitation of prebends. The whole is printed in Registrum Osmundi, R.S. i. 374.

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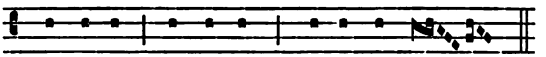
APPENDIX IV

THE FOLLOWING PASSAGES WITH MUSICAL NOTATION ARE OMITTED IN THE TEXT ABOVE AND HERE COLLECTED IN AN APPENDIX.

On p. 50.

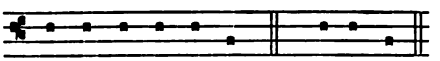


Ex-ur-ge do-mi-ne ad-iu-ua nos.

On p. 67, line 2.

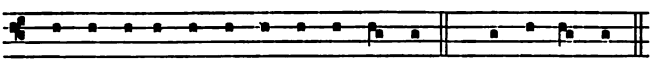
Do-mi-nus uo-bis-cum. O- re-mus. [1]

On p. 67, line 11.



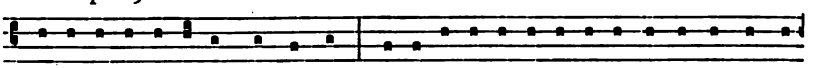
Do-mi-nus uo-bis-cum. O- re-mus. [2]

line 14.

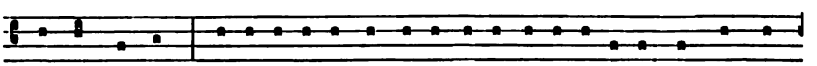


Per om-ni- a se- cu- la se- cu- lo-rum. or *se- cu- lo- rum.* [3]

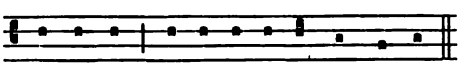
On p. 69.



Lec-ci- o y- sa- i- e [4] *pro-phe-te. In di- e-bus il- lis lo-cu-tus est do-mi-nus ad*



A-chaz di-cens, Pe-te ti- bi signum a do-mi-no de- o tu- o in pro-fun-dum



in-fer-ni si- ue in ex-cel-sum su-pra.

---

1 S emphasizes the B natural with a ♮. 2 A has the C clef.
3 So S. 4 A gives D. CD. D for *ysaie.*

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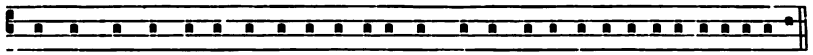
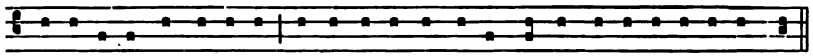
Iterum in eodem.



Numquid parum uobis est molestos esse hominibus, quia molesti estis et deo meo?

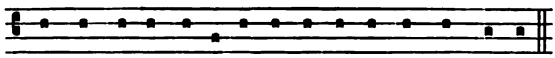
Et semper[x] hoc modo finiatur.



Butirum et mel comedet ut sci-at re-pro-ba-re malum et e-li-ge-re bonum[1].

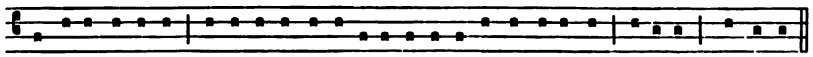
On p. 74.

Hoc modo legantur omnia° euangelia per totum° annum, nisi in festis duplicibus tantum: hoc° modo° :-



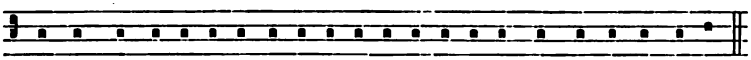
Se-quen-ci- a sancti e-uan-ge-lii se-cun-dum lu-cam[2].

Chorus respondeat *Gloria tibi domine.*



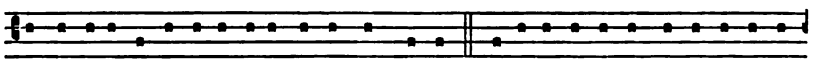
In illo tempore stetit Iesus in medio discipulorum suorum et dixit, Pax uobis.

Iterum in eodem.



Qua-re[3] *tur-ba-ti es-tis et co-gi-ta-ci- o-nes ascendunt in corda vestra?*

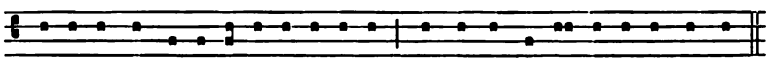
Hoc modo leguntur[4] omnia euangelia in festis dupplicibus secundum usum Sarum ecclesie.



Sequencia sancti euangelii secundum lucam. In illo tempore[5] *stetit Iesus in*

---

1 SA end with a simple C on the last syllable of *bonum*. A has a simple C on the first syllable of *malum*.



bonum In Chri-sto Ihe-su do-mi-no nos-tro Per Ihe-sum Christum dominum nostrum.

Et hoc modo semper finiatur quelibet epistola.

2 A constantly varies here and later by dropping from the reciting note to B. 3 SA Quid.
4 S legantur. 5 S gives C.B. BC for *tempore*.

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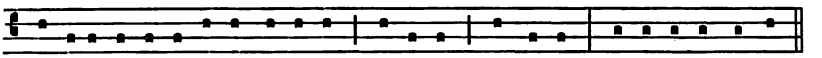
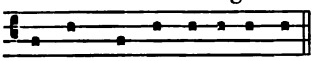


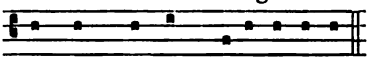
me-di-o di-sci-pu-lo-rum suorum, et dixit: Pax uobis. Quare[1] *. . . vestra?*

Item in aliis euangeliis:



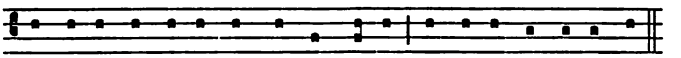
A-men[2] *A-men di-co uo-bis.*

Item in aliis euangeliis:-



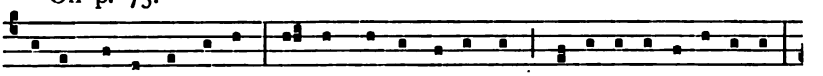
Martha, Martha[3]*, sol-li-ci-ta es.*

Et omnia euangelia tam in festis dupplicibus quam in simplicibus per totum annum fiant[4] hoc modo.

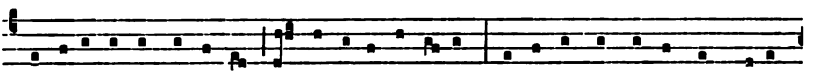


Be- a- ti qui au-di-unt uerbum de- i, et cus-to- di-unt il- lud.[5]

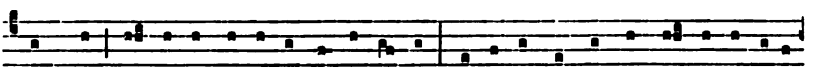
On p. 75.



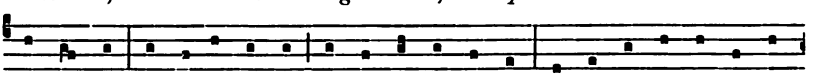
Credo[6] *in u-num deum, patrem om-ni-po-ten-tem, Factorem ce-li et ter-re*



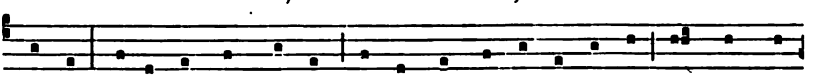
ui-si-bi-li-um om-ni-um et in-ui-si- bi- li-um: et in unum do-mi-num iesum



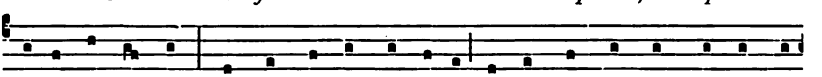
chris-tum, Fi- li-um de- i u- ni- ge-ni-tum, et ex pa-tre na-tum an-te om-ni-a



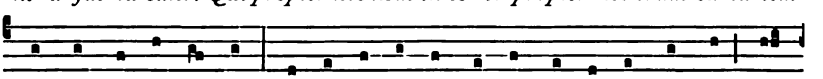
se- cu- la: Deum de de- o, lu-men de lu- mi- ne, de-um uerum de de- o[7]



ue- ro: Ge-ni-tum non fac-tum con-sub-stan-ci- a-lem pa-tri, Per quem om-



ni- a fac- ta sunt: Qui propter nos hom-in-es et propter nos-tram sa- lu- tem



de- scen- dit de ce- lis: et in-car-na-tus est de spi- ri- tu[8] *sanc-to ex*

1 SA Quid. 2 A begins on C. 3 A gives C.A for the second *Martha*. 4 S pronunciantur. 5 A has no drop to B. 6 The clef is so placed in S: but in A the signature is ♭ and in C the clef is wrongly placed a fifth too low. 7 S gives G.F for deo. 8 C gives G.F.E for *spiritu*.

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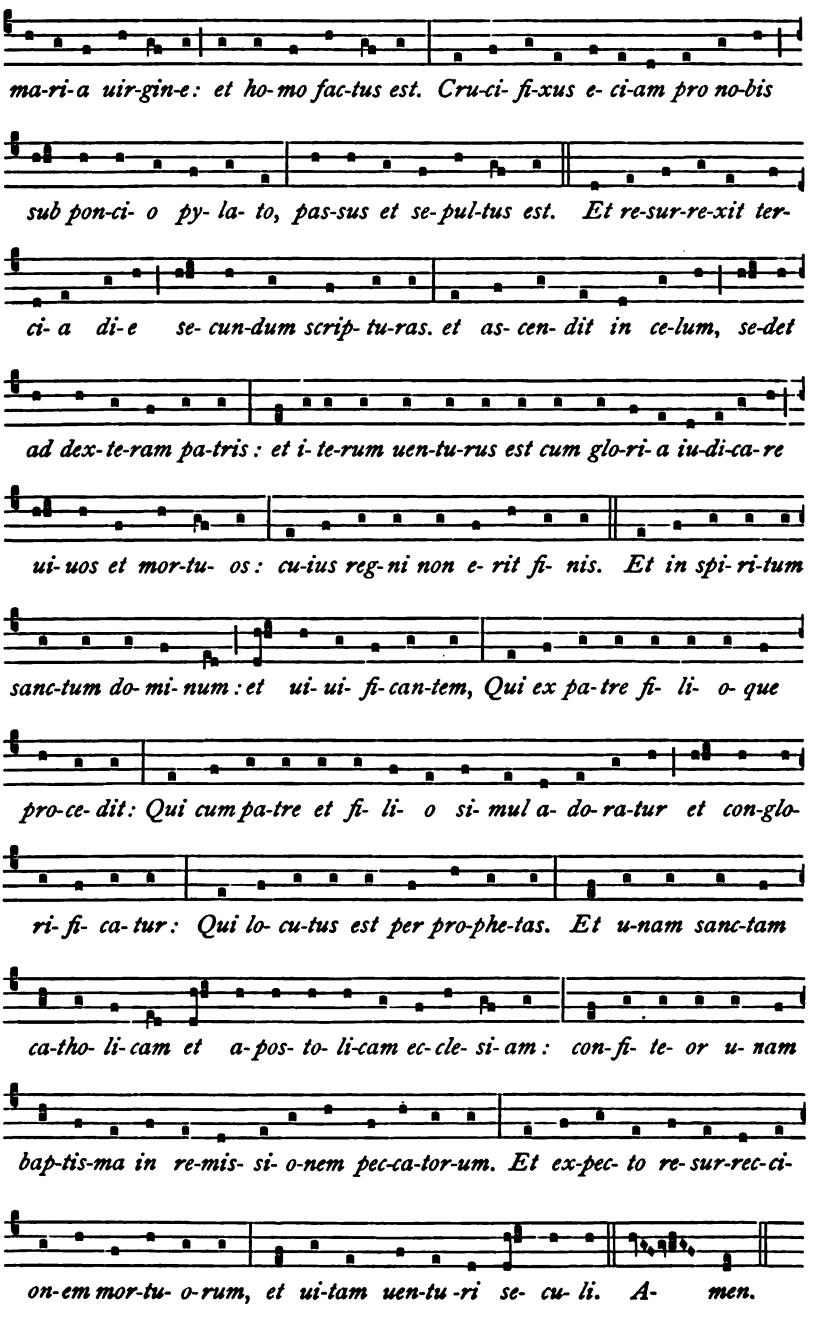

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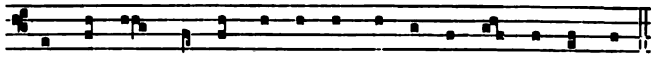
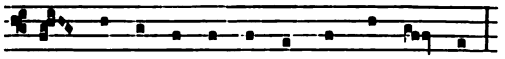
On p. 78.

In missis[a] uero pro defunctis post ablucionem manuum sacerdotis, statim incipiat idem sacerdos, iunctis manibus, in medio altaris ad altare[x] conuersus, ita dicens :-



Hos- ti- as[1] *et pre-ces ti- bi*[2] *do- mi- ne of- fe- ri- mus.*[3]

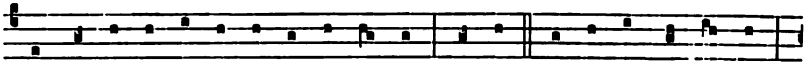
Chorus cantando respondet :-



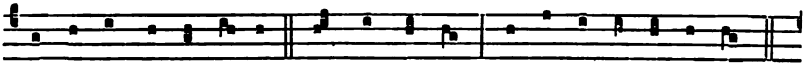
Tu sus- ci- pe pro a- ni- ma- bus. &c.[4]

On p. 79.

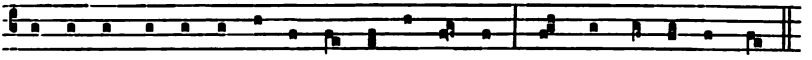
Hoc modo incipiantur omnes prefaciones ad missam per totum annum tam in feriis quam in festis.[5]



Per om-ni- a se- cu- la se- cu- lo-rum. A-men. Do-mi-nus uo-bis-cum.

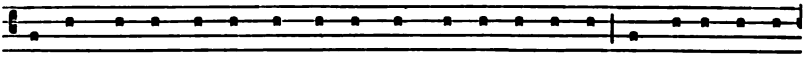


Et cum spi- ri- tu tu- o. Sur-sum cor- da. Ha-be-mus ad do- mi-num.



Gra-ci- as a- ga-mus do-mi- no de- o nos-tro. Dig-num et ius-tum est.

Hec prefacio cotidie dicitur[6] per totum annum nisi in festis et in octauis quando[7] propria habentur. Ita tamen quod omnes prefaciones tocius anni sub hoc tono dicuntur, siue propria habeantur siue non, tam in feriis quam in festis secundum usum Sarum :-



Ve- re[8] *dig-num et ius-tum est, e-quum et sa- lu- ta- re nos ti- bi sem-per*

---

1 C has only a punctum C on the last syllable. A has the C clef. 2 A has C.B. 3 S has ED on the first syllable. A has the following notation, DC.C. BC. C. . 4 SA have no notation. 5 A is constantly in error. 6 S Hec est prefacio cotidiana et dicitur cotidie. 7 S per octauas in quibus. 8 A begins with a C.

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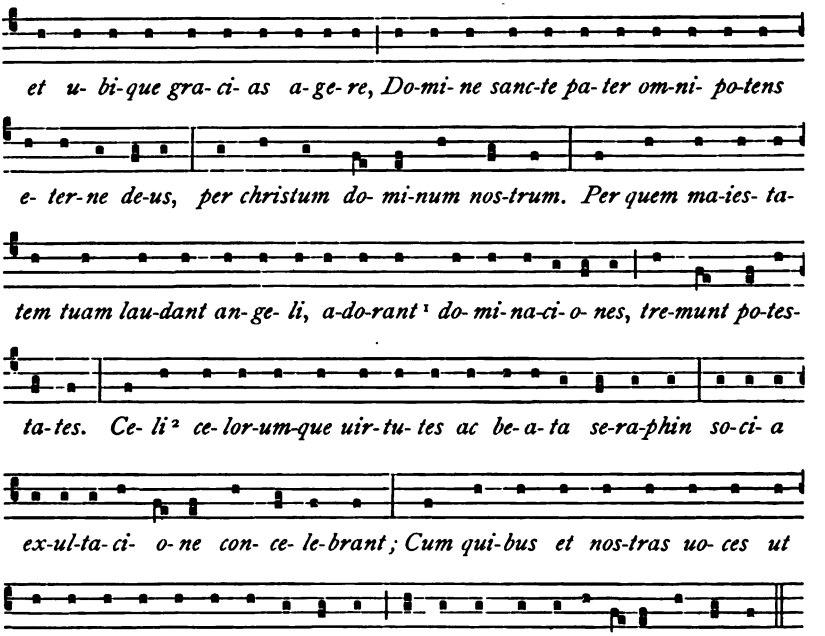
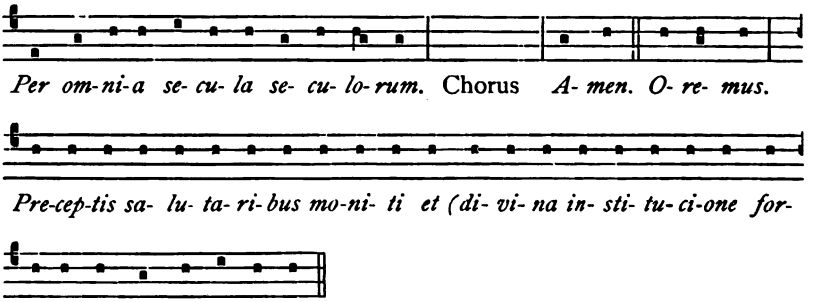


On p. 82.

Hic cooperiat sacerdos[x] calicem et teneat manus suas supra altare usque dicitur *Pater noster*, ita dicens :-



1 A drops to A on the first syllable. 2 A begins with a C. 3 A has B.B.B : and adds at the end *Et ideo cum angelis* and the proper prefaces noted in full. 4 S omits this and has no notation at all. A is untrustworthy.

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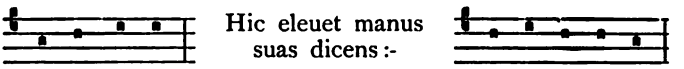
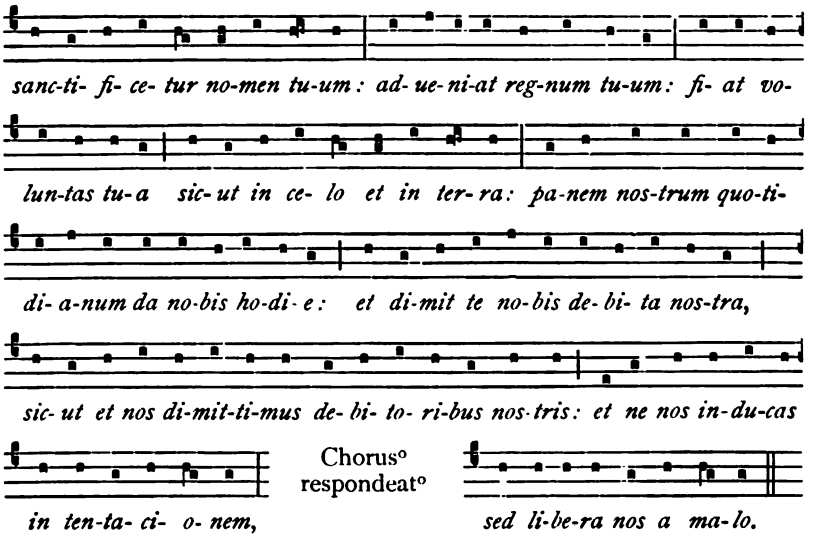
(Hic accipiat diaconus patenam de[1] manu subdiaconi, eamque a dextris sacerdotis extento brachio in alto usque ad *Da propicius* [*pacem*] discoopertam tenens, sacerdote sic dicente)[2],



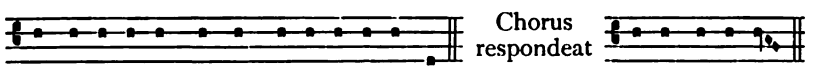
[Et sciendum est quod semper tam in feriis quam in festis dicatur *Pater noster* sub hoc tono:-]



On p. 83.

Per omnia secula seculorum. As above p. 27c.

Deinde si episcopus celebrauerit, diaconus, ad populum conuersus, baculum episcopi in dextera manu° tenens, curuatura baculi ad se conuersa, dicat sic:-



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1 SA a. 2 A has this later and begins Dum dicitur *Preceptis salutaribus* accipiat &c. 3 A drops a third on the last syllable and rises by a podatus AC on *uos*. It omits the drop of a fifth at the end.

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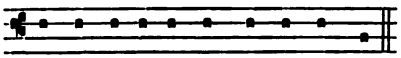
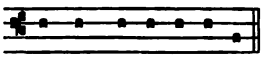
Deinde[1] episcopus, eukaristia super patenam [re]posita, (mitram sumens et baculum)[2] super populum faciat benediccionem. (Peracta benediccione statim dicat episcopus more solito:-

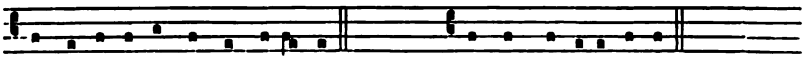


Chorus respondeat



Et pax de-i sit sem-per uo-bis-cum. *Et cum spi-ri-tu tu-o.*

Quando uero non celebrat tunc statim post *Per omnia secula seculorum*)[2] sequatur:-

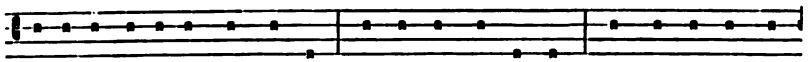


Pax domini sit semper uobiscum[3]. Chorus *Et cum spiritu tu-o*, ut° supra°.

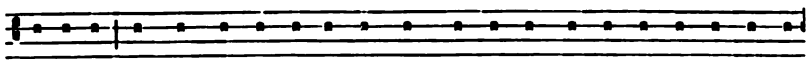
On p. 103.

Preterea in uigilia natalis domini dum oracio ante epistolam dicitur, ueniat accolitus ad gradum chori et ibi leccionem ante epistolam legat et terminet sub hoc tono:-

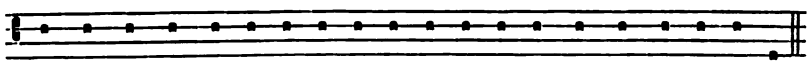
Similiter et omnes lecciones que [legantur] ad missam per totum annum dicuntur°.



Lec-ci-o y-sa-ie pro-phe-te. Hec di-cit do-mi-nus. Prop-ter sy-on non

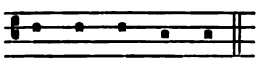


ta-ce-bo et prop-ter hie-ru-sa-lem non qui-es-cam, do-nec e-gre-di- e-tur



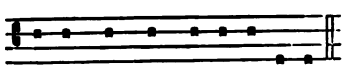
ut splendor ius-tus e-ius et sal-ua-tor e-ius ut lam-pas ac-cen-da-tur.

Et sic finitur

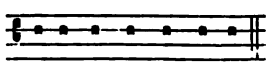


in sem-pi-ter-num.

On p. 119.



Chorus respondeat sic:-



Ju-be dom-pne be-ne-di-ce-re. *O-ra pro no-bis pa-ter.*

---

1 SA. Postea. 2 Not in SA. 3 C has no notation.

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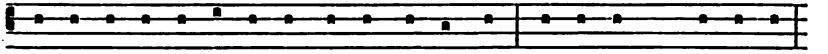
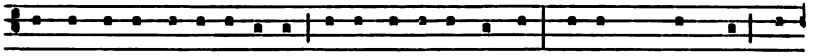
On p. 251, § 1.

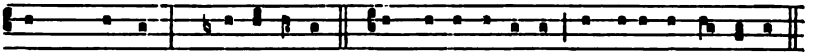
De modo dicendi *Deus in adiutorium* ad uesperas et ad alias horas.



De- us in ad-iu- to- ri-um me-um in- ten- de. Do-mi- ne ... fes- ti- na.

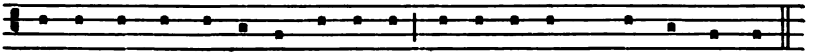


Glo-ri- a pa-tri et fi- li- o et spi-ri-tu- i sanc-to: Sic-ut ... sem-per, et



in ... A-men. Al-le-lu-ya. Laus ti- bi do-mi-ne, rex e-ter-ne glo-ri- e.

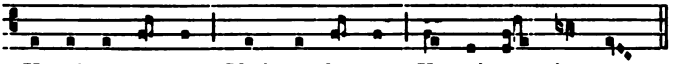
§ 2... lecciones sic finiantur.



Ec- ce nunc in pul-ue- re dor-mi- o, et si ma-ne ... non sub- sis-tam.

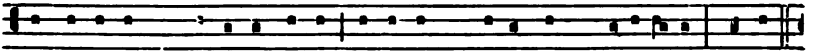
On p. 252.

§ 3. Et quandocunque *Kyrie* dicitur ad seruicium mortuorum dicetur tali cantu.



Ky- ri- e- ley- son. Christ-e- ley-son. Ky- ri- e- ley- son.

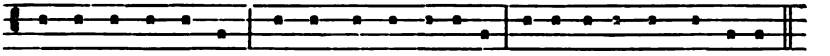
§ 4. Item de modo dicendi *Per dominum* post oraciones...



Per dominum ... fi-li-um tuum qui tecum ... deus per ... seculorum. Amen.

Do-mi-nus uo-bis-cum. Et cum spi-ri- tu tu- o.

Per dominum ... tuum, qui tecum ... sancti, de-us per ... seculorum. Amen.



Do-mi-nus uo-bis-cum. Et cum spi-ri- tu tu- o. Be-ne-di-ca-mus do-mi-no.

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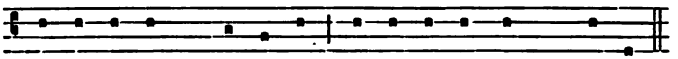
§ 6. De modo dicendi capitula.

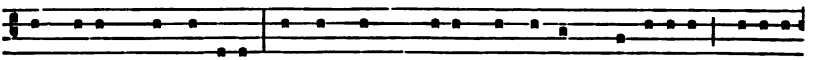


Tu in no-bis ... su-per nos, ne de- re- lin-quas ... nos-ter.

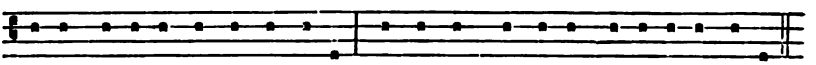
On p. 253, § 8.

De modo legendi leccionem in secunda leccione diei pasche de exposicione gregorii pape, *Angelus dixit ad mulierem.*

Sed i-te di-ci-te discipulis eius et petro quia precedet uos in gali-leam. Queren-



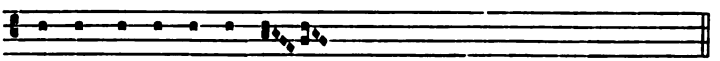
dum nobis .. ex nomine. Sed si hunc ... quia magistrum negauerat; uenire



in-ter dis-ci-pu-los non au-de-ret. Tu autem, do- mi-ne, mi-se- re-re nostri.

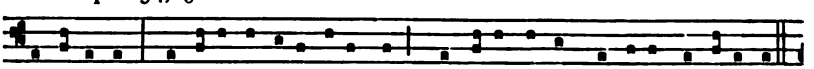
§ 9.

De uersiculis dicendis :-

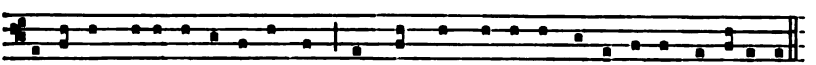


℣. *Re-sur-rex-it do- mi- nus.* ℟. *Sicut dixit uobis, alleluia.*

On p. 254, § 10.

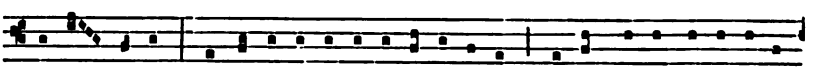


Al- le-lu-ya. Laudate pu-er-i dominum: laudate nomen domini, al- le-lu-ya.



Sit nomen domini be-ne-dic-tum: ex hoc nunc et usque in se-culum, al-le-lu-ya.

Et sic totus psalmus cantetur. Deinde eundo ad crucem dicitur antiphona et psalmus cantetur: et semper post unumquemque uersum in prima parte in qua dicitur uersus dicitur *Alleluya.*



Al- le- lu-ya. In ex-i- tu is-ra-el de e-gyp-to: domus ia-cob de po-pu-lo

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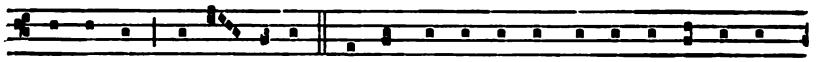
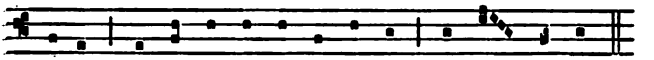


bar-ba-ro, Al- le- lu-ya. Fac- ta est iu-de- a sanc-ti- fi- ca- ct- o



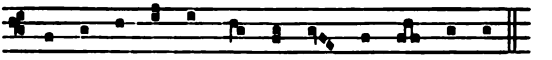
ei-us: is- ra- el po- tes-tas ei- us, Al- le- lu- ya.

Et sic dicatur totus psalmus cum *alleluya*, ut supra dictum est.

On p. 254, § 11, line 9, and line 29 (on p. 255).

Be- ne- di- ca-mus do- mi- no.

Line 20.



Be- ne- di- ca-mus do- mi- no, Al- le- lu- ya.

On p. 255, § 11, line 42.

Be- ne- di- ca-mus do- mi- no.

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THE following index is simply an analysis of the contents of the book; references to other books have as far as possible been avoided since they would have led far beyond the immediate purpose: but the principal subjects have been treated very fully so that the index may be in itself a useful guide to the Sarum regulations as here laid down.

The liturgical forms are printed in italics and the following abbreviations are employed to describe them.

A. Antiphona.
Al. Alleluia with its Verse.
B. Benedictio.
Cap. Capitulum or Chapter.
Ev. Evangelium.
H. Hymnus.
I. Introitus or Officium.
Inv. Invitatorium.
Lc. Lectio.
O. Offerenda or Offertorium.
Or. Oratio or Collecta.
Ps. Psalmus.
℟. Responsorium.
Sq. Sequentia.
Tr. Tractus.
℣. Versiculus or Versus.
† calls attention to a mistake.

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A. *Aue regina celorum*, 179
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A. *Beatus stephanus*, 225, 228
A. *Beatus uenter*, 224, 228
Bedewinde, 257
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℣. *Benedicamus*. The versicle with which the hours normally end. When memorials are said, a second *Benedicamus* is said after them.
The arrangements for singing it are in the hands of the Rulers, 37–39
The method is given, 254, 255, 275
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by two superiors, 123
said also at Mass instead of *Ite missa est* in Advent, 88, 89
in Lent, but not on Easter Eve, 153
See also 160, 163, 223
Benedicio or blessing, of persons or things
At Mass, Blessing of incense, 66; and of water, 71; and of the Gospeller, 73, 77, 120, 130; and of the oblations, 78; and at the consecration, 80, 81; all by the celebrant
Blessing of the people by the Bishop, 83, 84, 203, 205
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Blessing of incense at Mattins, 122; at Lauds during Benedictus, 122; at Evensong during Magnificat, 44, 122, 183, 184
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A. *Benedictus es*, 105
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S. Bernardus, 36. The quotation is not to be found in his works
S. Bertinus, 197
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Calix, the Chalice, 69, 71, 75, 77, 81–84, 87, 88, 270
S. Calixtus, 200
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Campana: the bells are under the charge of the treasurer, 7
are silent for the last three days of Lent, 140, till Easter morning, 154
How rung for Collation, &c., 214, 215, 220
Cancellarius, or Chancellor, the 3rd in order of the quatuor persone of the Cathedral Church, 1; his duties are defined, 3, 4, 85, 86; his seat, 13, 51. See also 130, 210, 259, 260, 262
Candela, Cereus. Candles are to be supplied by the Treasurer, 4–7
The following are the places where candles are specially ordered to be set:
On the super-altar, 4
At the altar step, 4
Round the altar, 4, 6
In front of the image of our Lady, 4, 6
Aloft by the relics, crucifix and images, 4
In the corona before the altar, 4, 6
On the wall behind the pulpitum, 4, 6
In the brazen candelabrum, 5
At the choir step, 6
In the treasury before the sepulchre, 6
At S. Martin's altar, 6
At the west door of the choir, 6
They are carried by the taperers:
At the censing of the altar, 43, 44, 112, 114, 115, 122, 182–185
At the blessing of Holy Water, 52
At the Mass at the introit, 62, 65
(*Candela, Cereus*)
At the entry of the chalice, 69
At the Gospel, 73, 102
At Evensong and Lauds at the Collect, 45; Advent Sunday, &c., 117, 185; not on ferias, 97
In procession, 150, 163, 178, 203, 253; but see 157
Carried by the five boys who sung the 8th Respond on All Saints' Day, and the Verse of the 1st respond on Christmas Day, 121, 125
Carried by the procession of deacons on S. Stephen's Eve, 124
Blessed at Candlemas and carried in procession, 132
Use of candles at *Tenebrae*, 142, 143
Use of candles on Easter Even, 146–148, 150–152, 252; and Easter morning, 153
Candelabrum, candlestick carried by the taperers, 41, 44, 65, 94, 95, 107
set down at the altar-step, 65, 69, 185
a special brazen candlestick holding seven candles, 5
for the paschal candle, 148, 220; for use on Easter Even, 148
Candlemas, see Mary S.
Caning, 258
Canonicus, the title of secular clergy living under a rule, and of some regular clergy who were not monastic
The canons of Sarum belonged to the former class and formed the Chapter or corporation of clergy to whom the care of the Cathedral and its services was entrusted, 257
At the head of the Chapter were the Four Principal persons, the four Archdeacons, the Sub-dean and Succentor, 1, who held special offices, 2–8
The Canons owed their position to the Bishop, 2; but when once instituted by him, they were subject solely to the Dean, 2, 8; and to the Chapter and the Bishop in Chapter, 8
They had a right to a stall in choir, and a place in the Chapter-house, 2, 13, 51
Their income was drawn from two sources, (*a*) their prebend i.e. the individual estate which each held

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(*Canonicus*)
severally, (*b*) their share of the communa or common fund, 2, 8
The prebend was frequently a benefice or a part of a benefice
The Canon received possession of this from the Dean, and as holder of this he was a prebendarius, 2
Canons consequently often were involved in two rival obligations, (i) as clergy of the Cathedral Church, (ii) as Rectors of their various prebendal Churches
They got over the difficulty by appointing a vicar as deputy to do their work in one or both respects—a Vicar choral to fill their place in choir and a parochial Vicar for the prebendal parish, 2
Their rights and duties in the latter were jealously guarded, 8, 9, 10, 258, 262
Rules for their residence are given, 11; but these were not kept, but were constantly being modified by later Statutes. See 262, 263, as well as other later changes
Rules for dealing with the estate of a dead Canon are given, 11; the prayers to be said for him are specified, 12; and for his funeral, 207; and anniversaries, 209–212
In discipline they were subject to the Dean, who had considerable powers, 8, 12, 43, 263
The Canons were of various ages and degrees: some were only boys, 13, 51
They were specially responsible for parts of the service on various days, 33, 41, 106–108, 123, 152, 154, 159, 162 (a deacon)
A. *Cantabant*, 225, 228
Cantor or precentor, 60. The precentor was the second in order of the four principal persons of the Chapter, 1; his duties were defined in S. Osmund's Institution charter, 258–262; and are amplified in Cap. III (3) and X (10) of the Consuetudinary, 3, 10; he had charge of the boys and was responsible for the conduct of all services
(i) He therefore shared with the chancellor the responsibility for the Tabula and arranged the assignment of the duty

(*Cantor or precentor*)
of singing and serving to various persons, sometimes being governed in this by custom as the Chapters on the Tabula direct, sometimes having a discretion, 32, 34, 41, 46, 104, 112, 117, 123, 124, 126, 128, 157, 159, 163, 165, 171, 180, 186, 196
It is uncertain at times whether this discretion rests with him or with the Ruler of the choir, 117, 128, 163, 186; and contrast 37 with 46 and 117
(ii) He sometimes officiated himself as Ruler of the choir, viz. on greater double feasts, 3, 76, 85, 130; or in some less definite capacity, 60, 61, 112, 151; and at other times merely superintended the Rulers, 3; and indicated to them or others the prescribed music, 35, 39, 95, 151, 179, 205
His seat was that nearest to the gangway at the N.W. of the choir and corresponded with that of the Dean on the other side, 13, 14; consequently this side was called Cantoris, as opposed to Decani, 33, 44, 76, 85, 86, 117, 129, 184, 253
In Chapter he sat next to the Bishop, on his left, 51
When the Bishop was present he instructed him in the music in person, 3
His anniversary, 210
The Succentor was his deputy, 8
Cantores, those who sing Responds, &c., 118–120
CAPA. Copes were worn of two kinds:
(i) Capa nigra, the ordinary dress of clergy in choir, was worn over the surplice at all times except on the greatest festivals at Procession and the Mass, 24; and on some other occasions, 24–26, 157
All the clerks wore it, even the boys, 20, 47; but for some functions it was taken off, 118
See also 104, 151, 207, 263
(ii) Capa serica of various colours
Worn over the surplice, 26, 40; by all clerks at Procession and Mass on great festivals, 24

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(*Capa*)
by the Rulers of the choir at all times in choir, 25; with one slight exception, 39, 40, 131. See also 118, 248
by the singers of the Respond at Evensong, 43, 112, 174, 175, 182, 216
by the officiant in censing the altars, 44, 45, 113, 121, 182, 250; in blessing Holy Water, 52; new fire, 146; in procession, 157, 158
The use of colours is given, 26, 27
by the singers of the Gradual, 70; of the *Alleluya*, 70, 71, 105, 129, 151; of the Tract, 72, 92, 212; of *Rex Sanctorum*, 151; of the Invitatory, 186; the respond at Evensong, 248
by the Bishop, 111, 112, 119
by the readers of lessons at Mattins, 118, 213; and at Mass on Christmas Day, 128
by the deacons in procession on S. Stephen's Eve, 124
by the archdeacon at the Reconciliation of Penitents, 144
by those who carried relics in procession, 175; or assisted at the consecration of oils, 201
Capella, 9, 11, 31, 125, 256
Capellanus, 9, 115, 116, 184
CAPITULUM.
(i) The Chapter or short passage of Scripture read at all the Day Hours
The directions for saying the Chapter are given, 18, 19, 43, 54, 93, 188, 250, 252; and music at 274. See also 122, 135, 171, 196
It was normally said by the officiant (sacerdos), but special directions are given for the Bishop to say it when present, 111
No Chapter was said on the last three days of Holy Week, 143
(ii) The top part of the Church.
This was the original meeting-place of the Canons of any Church: later, a special Chapter House was generally built, and this acquired the name. It was also applied thence to the corporation of Clergy meeting there (see below, 3)
This development of nomenclature was all anterior to S. Osmund's time.
(*Capitulum*)
See his use of the term, 8, 12
The Chapter-house was the meeting-place for business purposes, 2, 4, 12; for the service called *Preciosa*, after Prime and the Reading of the martiloge and Tabula, 18, 41, 50–52, 163
See also 8, 24, 25, 58, 262
(iii) The corporation of Canons, 2, 8, 10
Capsula, receptacle for relics, 61, 172, 175
Caput ieiunii, Ash Wednesday and the days immediately following, 63, 103, 138, 143, 245
Carbo, Charcoal, 7
Casula, Chasuble, worn by the celebrant at Mass, 67, 89, 102, 148, 151, 212; by deacon and sub-deacon between Septuagesima and Maundy Thursday and in Advent, except on Vigils and Ember days, 62, 63, 88, 91; and folded, 71
Catechumenus, 148
S. Cecilia, 222, 235
Cena, 244–246
Cena domini, Maundy Thursday, the first of the three great days of Holy Week, 6, 34, 49, 62, 63, 68, 69, 72, 95, 117, 141, 152, 215, 220
Its peculiarities are described, 142–144, and the Blessing of the Oils, 201–205
B. *Cenam sanctificet*, 244
Cenomanensis, of Le Mans, 261
Censing, see Thurificacio
Cereus, see Candela
Cereus paschalis, 6, 146–148, 150, 219, 220
Cerminister, 257
Ceroferarius, taperer. For his use of lights see under candela.
for other functions, 100, 101
Cervicale, 64
CHORUS, the choir.
(i) The body of singers as disposed for service in two halves on the north and south sides of the church in three rows, called the gradus superior, the secunda and the prima forma, 13, 14; they formed the general body of singers, 18, 36, 38, 39, 42, 60, 61, 66, 70, 72, 75, 76, 78, 83–86, 90, 92, 97, 102, 103, 111, 113, 121–6, 146, 151, 156, 158, 160, 169, 191, 204, 205, 212, 213,

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(*Chorus, the choir*)
253; but singers for special parts of the service were detached from the general body
Except at the less important services they were subject to the Rulers of the choir, Rectores chori (q.v.). Their attitude during service was carefully regulated by chapters XVI. (16), XIII. (13) and XVIII. (18); their dress by ch. XIX. (19)
Each side took the lead in turn, and accordingly the choir was said to be on the Decani or Cantoris side for the time being: the changes in this respect were regulated by ch. XXII. (22)
'The choir side' is constantly mentioned elsewhere, 43–50, 56, 70, 72, 92, 94–7, 100, 101, 105, 112, 121, 126, 127, 143, 153, 156, 162, 163, 174, 175, 185, 187, 209, 215, 249, 250
The opposite side, e.g., 185. Once dexter and sinister chorus are used instead, 255, 256
Rules for censing the choir, 31, 32, 76, 77, 97, 102, 116, 122, 124, 126, 130
(ii) The part of the church where the choir are stationed, or 'quire,' 12, 13–26, 40, 42, 43, 45, 46, 48, 50, 53, 58, 60, 61, 68, 73, 74, 79, 89, 91, 92, 97, 103, 105, 117, 124, 129, 132, 133, 138–141, 145, 146, 148, 149, 151, 153, 158, 160, 163, 164, 172, 176, 179, 188, 202, 205–7, 263
ostium occidentale, 6, 142, 146, 160, 176
habitus chori, 111, that is surplice and cope
introitus chori, 13, 14, 160
dextera and sinistra pars, 184
gradus chori, the step dividing the quire from the presbytery, where the gradual was sung, 100, 120, 201; here a light was set on ferias, 6; here the clergy bowed to the altar and the bishop on entering or leaving by the east and at other times, 14, 69, 71, 117; the respond and its ℣ were sung, 16, 43, 48, 49, 57, 112, 120, 121, 174, 182, 190, 194, 209, 214, 216, 248, 249; the Invitatory was sung, 118, 212, 213, 246

(*Chorus, the choir*)
The collect was said, 45, 96, 117, 141, 185; Holy Water was blessed except on double feasts, 52–54
Processions were ended, 59, 142, 172; and begun, 172
The Epistle was read on lesser days, 69, 100, 104
The tract was sung, 72, 92, 104, 151; and the *Alleluya*, 101, 105, 120, 171, 197, 201
The kiss of peace was given, 85, 86
The lesson at Mass was read, 103, 272
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Incense was blessed at Evensong, 113; and Mattins, 121
And the officiant was censed, 116
The taperers waited there during the censing, 122, 184, 185
B. *Chorus sanctarum*, 238
Chrisma. The holy oils and chrism were hallowed on Maundy Thursday, the chrism came last of the three and was made by the mixture of oil and balsam, 201–205
When hallowed, it was treated with great reverence, 205; was carried in procession to the font on Easter Even and used for the hallowing of the font if there was an actual baptism, 149, 150
Otherwise it was carried in the Eastertide processions to the font by two deacons, 154, 157, 163, 253
B. *Christus ad*, 232–237
B. *Christus marie*, 239
Al. *Christus mortuus*, 169
B. *Christus perpetue*, 233
A. *Christus resurgens*, 153, 156, 159, 160, 163, 169
Cimiterium canonicorum, 59, 60
wrongly called laicorum in MS. H, 60
Circumcisio, a lesser double feast with procession, 5, 29, 30, 125, 255
Its tabula, 108; its colour, 26
SS. Ciriacus et Julitta, 198
SS. Ciriacus et socc., 199
Cirotheca, glove, part of the episcopal dress, 111

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Civitas, the town of Sarum, 173, 174; also called urbs, 172
Classicum, a clash, when the bells were rung all together, 42, 151, 152
Claustrum, the cloister, 60, 131
S. Clemens, 137, 216
Clericus, a clerk or person in minor orders or holy orders, and therefore a general term for clergy as opposed to laity, 54
in constant use throughout, 2, 8, 13–19, 24, 25, 36, 41–51, &c. &c.; generally meaning clergy as individuals and opposed to chorus, the body of clergy gathered in choir
Collacio. The special reading which preceded Compline in Lent, so called from the book which was read, originally Cassian's Collationes
Its tabula is given, 95; and it is fully described, 214, 215
See also 15, 100, 188, 220
COLLECT, (i) Collecta, at Mass, 15, 68
at Hours, 19, 54, 93, 107, 153, 188, 214, 255
method of saying, 97, 117, 123, 141
de cruce, 164
(ii) Oracio, at Hours, 37, 153, 156, 161
method of saying it, 45, 97, 117, 185, 211
at Mass, 66, 103, 104, 148, 272
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at sprinkling of Holy Water, 54
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But the Ash Wednesday procession has none, 138, cp. 142
Private prayers at Mass, 86, 87
Memorial, 124, 165
Oracio de cruce, 179
Oracio de BVM, 179
Method of termination, 240–242
℟. *Collegerunt*, 42
Colores. The liturgical use of colours is described, 26, 27, 63
There is no complete sequence given, but the ministers at the altar and the rulers (*Colores*)
of the choir are ordered to wear white on certain occasions, red on others, yellow on others
One copy of the Customary has provisions peculiar to itself; the vestments are classified less by their colour than by their magnificence so far as ordinary festivals are concerned: but for some there is a special appropriateness in white or red; black is ordered for Masses of the dead, (cp. 102, but contrast 212); stripes for the two great Vigils of Easter and Whitsun; and stars for Epiphany; apparently green was begun on Wednesday after Trinity
These latter provisions are partly contrary and partly supplementary to the usual Sarum rules: they seem to be anterior to the festival of Corpus Christi, and therefore to belong at latest to the first half of the thirteenth century
The rules on p. 63 are a recasting of the earlier ones with additional provision for white on the Conception BVM and red on Ash Wednesday and Maundy Thursday
Commemoracio, see S. Maria, & Festum loci
Communa, the common fund of the Chapter of which each canon in residence had his share, 2, 260
Commune sc. sanctorum, the service common to Saints' days in the Breviary or Missal, 134, 171, 200
Communio, the anthem sung at Mass for the communion, 36; except on Easter Even, 152
It was normally begun by the Ruler according to the instruction of the precentor, 38, (but 205); while the priest, deacon and sub-deacon stood in line on the altar step, 75; and the acolyte held the chalice, 88
℣. *Complaceat tibi*, 208
COMPLETORIUM, the last of the Hour Services
Only those who were at Evensong were admitted, except in Lent, 15, 42, 188

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(*Completorium*)
The whole was said standing except on certain occasions, when the preces were said cum prostracione, viz. on all ferias out of Eastertide, 22; and except that all through Lent a genuflexion was made at the beginning, 23
The method of the service is described, 37, where the duty of the rulers is specially laid down, 46, 50, 98, for Advent; 117, 118, 124, for Christmas; 153 Easter Even; 157–159, 161, 164, 165, 167, 171 Eastertide; 175 Ascensiontide; 185, 189, 250 on festivals
The rules for the attendance of the boys, 40, 93, 99
Special rules for the respond and verses of the Antiphon in Lent, 56, 99; and for Wednesday in Holy Week, 141
Rules for the ringing, 220; for the collect, 252
See also 55, 57, 100, 111, 147, 148, 215
Or. *Concede nos*, 240
Or. *Concede quesumus*, 223
Concilium arausicanum, see Arausicanum
Confessio, see *Confiteor*
Confessors, Festivals of many
Yellow colour used, 27, 64
The Mass has no sequence, 72
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A. *Confessor domini*, 226, 230
Ps. *Confitemini*, 160, 161
℣. *Confitemini*, 64
Confiteor, (i) At Compline and Prime said by the Bishop if present, 46, 47, 50
(ii) At Mass, 64, 65, 148, 152, 201
B. *Conserua famulos*, 239
A. *Constitutus*, 225, 229
Conuentus. In conventu opposed to in choro, used here only in H of the Commemoration of BVM, 195, 201
℣. *Conuerte nos*, 153
Cornu altaris. The two ends of the altar are distinguished as dextrum cornu, that on the south, 66, 68, 77, 87, 88, 115, 204; sinistrum cornu, 68, 77, 115
Corona. A candlestick holding six candles which was in front of the altar, 4, 6
Coronati, see Quattuor
Corporale, the linen cloth on which the host was consecrated: used here in the plural probably to include another cloth used to cover the chalice, 69, 71, 75, 81, 82, 84
A case was used for them called loculus, 88
Corpus Christi. This festival (instituted 1264) is mentioned only in the Customary, 28, 29, 111, 181, 198, 213, 221, 236, 249
Corpus presens. Services of the dead were sometimes commemorative and sometimes said, corpore presente, as actual funeral services; in the latter case they were marked by special usages, 40, 93, 102, 211, 212
SS. Cosmas et Damianus, 199
B. *Creator omnium*, 234–236
Credo in unum. The Nicene creed was said at Mass on the chief days
Rules for beginning it, 21; and singing it, 75; with ceremonial observances, not genuflexion, but three bows, 22, 23
See also 77, 102, 104, 129, 152, 267, 268
SS. Crispinus et Crispinianus, 200
℣. *Crucifixum in carne*, 156
Crucifixus. A crucifix stood with relics and images aloft near the altar, 4
The processional cross had a figure upon it, 73, 129
See Crux
The great Rood had also a figure and is called sometimes crucifixus, 256; but usually crux, q.v.
Crux. (i) The sign of the Cross is ordered to be used publicly at Mass on three occasions, viz. (i) at the end of the *Gloria in excelsis*, (ii) at the response to the giving out of the Gospel, (iii) at the beginning of the *Benedictus*. At the end of the creed only a bow is prescribed, 21, 22, 66
The sign is frequently made by the celebrant, 65, 66, 71, 76, 78, 80–84, 87–89
The deacon on reading the Gospel made it with his thumb on his forehead and breast, 74; on Easter Even he inserted the grains of incense in the paschal candle in this shape, 147

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(*Crux*)
The Bishop made it on giving the blessing after the consecration, 84; also at the consecration of the oils, 203–5
(ii) All crosses were veiled on the first Monday in Lent and remained so until Mattins of Easter Day, 138; but on Palm Sunday the rood cross and the cross on the high altar were unveiled, 61, 139
(iii) The great rood was a prominent feature in the church and the place of Station at the procession before Mass, 58–61, 131, 132; and at other times, 158–161, 163, 164, 165, 178, 254–256
It was censed at the Station, 179
(iv) The cross venerated on Good Friday was buried with the host in the Sepulchre, and removed on Easter morning, 153
(v) A cross was carried at the head of processions by an acolyte, 41, 59, 150, 157, 160; except those on week-days in Lent, 141; and others, 146, 163, 178, 253. Also at the blessing and sprinkling of Holy Water, 52; and before the deacon on his way to read the Gospel on double feasts, 73, 129
Two crosses were carried at the consecration of the oils, 204
Three crosses were carried in the Christmas procession, 131
A wooden cross without figure was used in Lent, 219
(vi) Collecta de cruce, 164
Antiphona de cruce, 178
Memoria de cruce, 195, 231
(vii) Inuencio crucis, a lesser double feast, 29, 30; with rulers, 28; occurring in Eastertide, 155, 181
The method of service, 164, 165, 173, 255; and relation to the paschal candle, 147; it had red for its colour, 26, 27, 63, 64
Exaltacio crucis, a lesser double feast, 30, 125; with triple invitatory, 181
The method of service, 136; it had no gospel lesson at Mattins, 222, 235, 236; it had red for its colour, 26, 27, 63, 64
It governed the September Embertide, 216, 217
A. *Cultor agri*, 230
℣. *Custodi nos*, 46, 250
S. Cuthbert, 199, 221
S. Cuthburga, 199
SS. Cyprianus et Iustina, 199

Or. *Da nobis quesumus*, 241
Da propicius, 82, 83, 271
Dalmatica worn by the Deacon at High Mass as a rule, 128; except in Advent, from Septuagesima to Maundy Thursday, on Vigils and Ember days, 26, 63, 91, 103, and commemorative Masses for the dead, 102; but see 212
But the Ember days in Whitsun week are an exception, 104
Worn also on festivals even in those seasons, 134; and also on Easter Even, 146
B. *De celo*, 233, 238
Ps. *De profundis*, 243–5, 247
Tr. *De profundis*, 212
Decanus, the chief of the four principal persons whom S. Osmund set at the head of his establishment at Sarum, 1; his duties are defined, 2, 3; his privileges, 8, 9, 43, 260; his residence, 10; his authority, 12, 260–263; his precedence, 13, 44, 51, 76, 85, 116, 184; his anniversary, 210; his share of the communa, 260
The south side of the choir was called after him Decani side, and had certain precedence, 33, 44, 76, 85, 86, 116, 130, 174, 184, 253
The sub-dean was his deputy, 7, 261
Decime, 257
Dedicacio ecclesie, a principal double, 29–31; with procession, 24, 213
White was worn, 63; or at any rate the best vestments, 26
The method of service, 111–125, 236
During the octave, the black choir copes were discarded according to the later use: this is laid down in the Customary but not the Consuetudinary, 25; similarly later provision is made for the ruling of the choir, 28; and white silk copes were worn by the rulers, 27; and ministers at the altar, 63; and the

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(*Dedicacio ecclesie*)
invitatory was to be triple, 181; and the last respond on the Sunday was to be double, 214
It is noticeable that in the earlier form of the Consuetudinary there is very little attention paid to this festival, but it evidently grew steadily in importance
Deo gracias, 89, &c.
A. *Descendi in hortum*, 179
Or. *Deus cui omne cor*, 62
B. *Deus dei filius*, 232, 237
℣. *Deus in adiutorium*, 111, 119, 153, 251
Ps. *Deus misereatur*, 90
B. *Deus misereatur*, 237, 238
Deus omnium. The period from the first Sunday after Trinity to Advent, 90 &c. See under Trinitas
Or. *Deus pater fons*, 86
Or. *Deus qui admirabili*, 91
corda, 242
de beate, 240
mirabiliter, 148
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sanctam, 241
Ps. *Deus uenerunt*, 90
DIACONUS. Since precedence was regulated partly by seniority and partly by 'order,' the position of a deacon was the subject of legislation in Sarum services, even apart from his definite place at and in connexion with the celebration of Mass. As far as precedence went, a few deacons were allowed to sit in the upper row, but the greater number sat in the second form, 13
There were special reservations made to a deacon in the services
AT THE HOURS. He began the fifth antiphon at Mattins on Advent Sunday, 47; and read the fifth lesson, while a deacon of the upper row read the seventh and possibly the two following lessons also
On Sundays in Eastertide a deacon read the first lesson and sang the first respond, 57, 167; the former only on Easter Day, 154; and Low Sunday, 162

(*Diaconus*)
Also on week days when a Gospel lesson was read, deacons were responsible for the first two lessons and responds, 170
On festivals with triple invitatory deacons were responsible for the fourth lesson and respond, 180, 186; but in Eastertide for the first on certain specified occasions, 190
He took part in the censing, 122
Two deacons said *Domine miserere* at Tenebræ
On S. Nicholas' Day a deacon sang the eighth respond, 191
At the blessing of Holy Water and sprinkling he attended the priest, 52
AT PROCESSION before Mass he attended the priest, 131 (cp. 58), 132; similarly at Candlemas, 132; in Lent, 141; Maundy Thursday, 144; Easter Even, 146–150; Easter week, 154, 253; Ascension Day, 175
The procession on the evening of Christmas Day in honour of S. Stephen belonged specially to the deacons, 124
AT MASS. Three deacons attended on the bishop when he celebrated; but on double feasts five, on Maundy Thursday and Whitsunday seven, and on Good Friday one only, 62. They followed in the main the usual deacon's ceremonial, 67, 74–76, 85, 129, 130, 201
The deacon's duties at High Mass are described, 62–90
His dress, 62, 63, 71, 91, 102, 103, 128, 131, 146, 212, 252; cp. Subdiaconus
He carried a Gospel-book at his entry on double feasts only, 64; he stood on the right of the priest for the confession at the altar step and was kissed by him at the close of it, 64, 65; he assisted with the incense, kissing the priest's hand here and on similar occasions after ministering to him, 66, 75, 83; he censed the priest at the close of the censing, 65, 66; he stood at the introit on the step behind the priest and turned (now and always) when he turned, 67; but at the *Gloria*

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(*Diaconus*)
in excelsis he was on his right. Before reading the Gospel, according to the Customary, he washed his hands, spread the corporal, and prepared the paten and chalice, 71; he then censed the middle of the altar, and after receiving a blessing from the (bishop, 77, 130, or) priest, he went in procession to the pulpitum (or lectern, 101), and read the Gospel northwards, making a cross on the book and on his own forehead and breast, 74. It is provided that if there is no deacon the priest shall read the Gospel, 68. When it was ended the deacon kissed the book and carried it back to the priest to kiss, 75, 102; or according to the Consuetudinary on some days the subdeacon carried the book and he censed the priest, and subsequently the choir also was censed; but this is not mentioned in the fuller and later directions given in the Customary, 75, though it is mentioned with regard to the Bishop, 77, 130. There is a similar discrepancy as to the oblations, for the Consuetudinary says nothing of the preparation of the chalice, but says that the priest, not the deacon, prepares the paten and receives the chalice during the Offerenda, 75. Here also there seems to have been a change in the ceremonial

At the Offerenda he stood on the priest's right hand and similarly for the *Sanctus*, *Agnus* and Communio, 75: but see below

He helped the priest at the censing of the oblations and altar, and censed him when it was done, 76; he then proceeded to cense the altar and relics, going round by the north end, 77. Then after washing his hands, 79, 82, he stood on his step behind the priest, 77; and at *Sursum corda* handed the paten wrapped in its veil to the subdeacon who gave it to the acolyte to hold till *Pater noster*, 79. He helped at the consecration, standing at the

(*Diaconus*)
priest's right hand, and after kissing his shoulder at the end he received back and held up the paten during the *Pater* and gave it to the priest at the end, 82, 83, 271

When the Bishop gave the blessing before *Agnus dei* he helped at the ceremony.

There is a discrepancy between Consuetudinary and Customary as to the position at *Agnus dei*. See Subdiaconus

The deacon received the kiss of peace from the priest and handed it on to the subdeacon (to the bishop if present and not celebrating, 86, 131), and also to the Rulers: (the copies of the Customary which order that the priest shall give the kiss direct to the Rulers are evidently wrong:) the method varied on different days, 84–86, 102

At the ablutions he folded up the corporals at the south end of the altar, and placing them in the case with the veil on the top of the chalice gave them during the Communio to the acolyte to carry out, 88

He closed the service with *Ite missa est* or *Benedicamus*, 89

See also his duties: at the Mass of Easter Even, 152; at the consecration of Chrism, 201–203; at Mass of the dead, 102, 212.

His relation to the tabula, 51, 108, 154, 167, 170, 180

℣. *Dicant nunc*, 156, 160–164, 167, 169

℣. *Dicite in nacionibus*, 138, 255

S. *Dionysius*, 137, 216, 222, 235

O. *Dirigatur domine*, 76

A. *Dirige*, 208

Dirige, see Mortuorum

B. *Diuina solacia*, 239

B. *Diuinum auxilium*, 234, 235

Doctor, 181

Or. *Domine Iesu Christe, fili*, 86

Or. *Domine Iesu Christe, qui*, 242

Ps. *Domine in virtute*, 90

℣. *Domine miserere*, 142

Domine ne in ira. The Season from the

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(*Domine ne in ira*)
Sunday after the Octave of Epiphany to Septuagesima. See Epiphania
Or. *Domine sancte Pater*, 84
Dominica. Apart from great days the ordinary Sundays (dominice simplices, 137, 140) had customs of their own
The Tabula for Sundays is given with the exceptions for Palm Sunday, 41, 42; and referred to, 137. In Eastertide, 167, 168. For Sundays in octaves, 192
The Sunday Services are described under Advent Sunday at great length, 42–91 with exceptions, 55–58, 59–61, 91, 92, 179; in Eastertide, 168, 169
The Sunday method of ringing bells is alluded to, 140; and partially described, 220
The blessings for the lessons are prescribed, 232. The graces, 244–6
The lights are prescribed, 4–6; the colours, 26, 27, 63; viz. red on every Sunday except in Eastertide; the choir was always ruled on Sundays, 27; and the Epistle was read at the pulpitum, 68, and the gradual was sung there by two boys in surplices unless it was a double feast, 69
The censing of the altar is described, 183–185. *Benedicamus* is given, 254, 255
On some Sundays the last respond at Mattins was double, 213, 214; on others the respond at Evensong was sung by two of the upper row, not of the second form, 216
The boys were all bound to be present at Evensong, Compline, Mattins, Prime, and Mass, 93 (contrast 40). There was no collation on Sundays, 215; a wooden cross without figure was used in procession on all Sundays in Lent except the first, 219
The paschal candle burnt during Mass on Sundays in Eastertide, 148
See also 172, 252
Ps. *Dominus illuminacio*, 146
B. *Dominus sit in corde*, 73
Dominus uobiscum, 67, 68, 74, 77, 78, 104, 153, 203, 204, 265, 269
Draco, 173–175
I. *Dum medium silencium*, 92
S. Dunstanus, 28
Duplex. (i) At Sarum there were two main classes of festivals called duplex and simplex, 29
The former were divided into four divisions, Principalia, Maiora, Minora, Inferiora
Lists occur at 29
The principalia duplicia festa were Christmas, Epiphany, Easter, Ascension, Whitsunday and the Assumption, to which the later recension of the Consuetudinary adds the Dedication festival, and the Customary adds the Festum loci or Patronal festival, 29, 30
The maiora duplicia were Candlemas, Trinity Sunday, Nativity of BVM, All Saints, and the Feast of Relics; to which there were later added Corpus Christi and S. Anne, 29
On these festivals there was always a procession, and the antiphon to Magnificat at first Evensong was doubled, and there was elaborate censing at Evensong and Mattins, 5, 24, 31
(The lists vary slightly in omitting Easter and the later festivals. None of these lists includes S. Anne)
Elsewhere these are all classed together as maiora duplicia, and it is further provided that silk copes should be worn for the three chief lessons, 213: compare 47
Compare the list of those of this class which had nine lessons (i.e. excluding those of Eastertide), 124, 125
The minora duplicia were the four days after Christmas, the three days after Easter and Whitsunday, Circumcision, Lady Day, Low Sunday, the Invention of the Cross, S. John Baptist, SS. Peter and Paul, to which there were added
(*a*) before the second recension of the Consuetudinary, the Depositions of S. Edward Confessor and S. Edmund Abp, and the Translation of S. Thomas of Canterbury

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(*Duplex*)
(*b*) by the time of the Customary, the Exaltation of the Cross and the Conception BVM, 30
The inferiora duplicia were Michaelmas and S. Andrew; to which there are added in the Customary (with an allusion to the innovation in the later recension of the Consuetudinary, 181) the festivals of apostles and evangelists and of the four Latin Doctors, 30; and also the Translation of S. Edward Confessor, S. Augustine of Canterbury, and S. George, perhaps by mistake for S. Gregory
Elsewhere these are classed together as minora duplicia, see the examples given of those which occurred out of Eastertide and therefore had nine lessons, 125: in neither case is the list here a full one. But at the same time the inferiora are distinguished from the rest, 127
See also the list of those in Eastertide, 165, 166
There was a procession on such of these festivals as fell on a Sunday, but not otherwise, 5, 24, 32; and the censing was less elaborate at Evensong and Mattins, 32
But exceptions were made with regard to Eastertide, 166
(ii) There were other special arrangements for service on double feasts. The dean (or bishop) was expected to officiate, 3. The precentor had special duties, 3. The treasurer had to provide special lights, 4, 6. All stood in choir for the singing of the *Alleluya*, 18, the choir was always ruled, 27, 30, 35, except at the lesser hours, 16, 188; and the rulers had special duties, 39, but followed the movements of the choir throughout, 18. The boy who held a light for the officiant at Chapter and Collect wore a surplice and not his choir cope, 20, 47. All clergy wore silk copes instead of choir copes on double feasts which had a procession, 24, and they discarded their

(*Duplex*)
choir copes and appeared in surplices on double feasts in summer at all the Day-hours, 25, and also according to later Sarum use during certain octaves, 25. But there were certain exceptions, 25
The provisions made by the Customary, 37, seem to be due to a mistake
The boys were present at the principal services, 93
The service of a double feast is described, 111–124, 128–131, 132, 133, 248–251. The Consuetudinary takes Christmas as the typical one: the Customary describes the type. Then exceptions are given, 124–128, 131, 132, 133–136. The Eastertide services form only to a certain extent a new type as having three lessons, not nine, 155–157, 164–166, 177
The occurrence of a double feast made a difference to:—
The Invitatory, 37, 38, 212
The blessings at the lessons, 232
The censing, 185, 250
The responds on inferior doubles only, 249
The Memorials, 46
The Lenten Compline, 37, and Collation, 215
The respond at Prime, 49, 50
The blessing of Holy Water, 53
The deacons attendant on the bishop at Mass, 62
The number who sang the gradual and its repetition, 70
The reading of the Gospel, 73, 74, 266, 267
The censing at the offertory, 76, the kiss of peace, 85, 86
The Mass of the dead, 102, 212
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The Saturday procession in summer, 179. The graces, 246, 247
The presence and dress of the bishop, 119
The method of ringing the bells for Evensong is alluded to, 152, and that for Compline, 220, Collation,

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(*Duplex*)
214, 220; and is described for None, 220
The consecration of chrism was like a double feast, 201, and the processions of honour, 206; and the anniversary of Bishops of Sarum, 211, or of the burial of a canon, so far as the hours are concerned, 212
Duplex, used of a part of the services when performed by two persons
Benedicamus, 37
Inuitatorium, 6, 95

℟. *Ecce aduenit*, 138
A. *Ecce maria*, 225, 226, 229, 230
A. *Ecce puer*, 224, 228
A. *Ecce video*, 224, 228
S. Editha, 222, 235
S. Edmundus
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Translacio, 28, 181, 198
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Rex et Confessor. Festum, 30, 125
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A. *Ego sum alpha*, 169
℣. *Ego sum vestra redempcio*, 169
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℟. *Emendemus*, 138
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EPIPHANIA, a principal double with Procession, 5, 24, 29, 31, 111, 213
The colour, 26. The rulers, 31
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The season from the Sunday after the Octave to Septuagesima was called
(*Epiphania*)
Domine ne in ira from the first respond, 58, 90, 195, 231
EPISCOPUS. The bishop had ever since S. Osmund's time conceded rights to the Dean and Chapter, which made them an independent corporation: he therefore figures but little in the customs
The archdeacons were his special officers, within the chapter, 7: he instituted the canons, 2; but they were then very free of him, 8, 9; though they might be in his service, 9, 11
He was expected to perform service on certain days, 3, 132, 138, 143, 144
With the help of the precentor, 3
(i) When he celebrated he had a varying number of ministers, 62, 67, 68, 74–76, 85, 86, 129, 130; he substituted *Pax uobis* for *Dominus uobiscum*, 68; he gave the episcopal benediction after the consecration, 83, 84, 271, 272
Rule as to oblations, 258
His duties when present but not officiating, 77, 84, 86, 116, 130, 131
(ii) In choir he occupied his throne sometimes in pontificals and sometimes not, 111, 118, 119, 122; and clergy bowed to him on entering from the east, 14
He did not leave his place as others did to perform his part of the service, 112, 116–118, 183
He was responsible for saying *Confiteor* at Prime and Compline and Mass when present, 46, 50, 65; for the sprinkling of Holy Water, 54; at Evensong for saying the chapter, 112; precenting the antiphon to *Magnificat*, 113; censing the high altar only while the rest were censed by his chaplain, 115; saying the collect, 117
He took part in processions with staff and mitre, 58; he ejected and restored the penitents, 138, 143, 144; hallowed the Holy Oils, 201–205
At Mattins he was responsible for giving the blessings before the lessons, 118, 119, 120; and over the incense, 122; sometimes for reading, 118, 119; for

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(*Episcopus*)
censing the altar, 119; for saying the versicle before Lauds, 122; at Lauds all was done as at Evensong except the censing, 122, 123
(iii) In chapter he presided with the dean on his right and the precentor on his left, 8, 51
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EPISTOLA. The Epistle was sung by the subdeacon, who was always one of the Canons on Sundays, 41; either at the pulpitum, 68, 105; or the choir step, 69, 100
The method of singing, 68–70, 104, 128, 130, 265, 266
The relation to the Tabula, 107, 163
It was occasionally preceded by a lesson (see leccio), the remains of the old 'prophecy,' 103, 104, 106, &c., also called Epistola de prophetia, 140; and on certain days by a series of lessons, 104, 105
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B. *Euangelicis*, 233, 236
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EUANGELIUM.
(i) Sung at Mass by the Deacon either at the pulpitum, 70, 105; or at a lectern in the presbytery, 101
The choir meanwhile stood facing the Deacon, 21
The method of singing, 70–75, 77, 101, 102, 129, 130, 253, 266, 267
(*Euangelium*)
Relation to the Tabula, 41, 163
It was affected by the Lent veil, 139, 140
(ii) Read at Mattins, the choir meanwhile facing the reader, 20; the Bishop took off his mitre and held his staff, 118
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A list of feasts of nine lessons on which there was no Exposicio 221, 222, 233–235
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(iii) In the Palm Sunday procession, 60
Ps. *Exaltabo*, 214
Exaltacio crucis, see Crux
Excellencior persona, the senior person in choir and therefore constantly equivalent to the sacerdos or executor officii, the chief officiant at the service, 42, 46, 50, 106, 119, 120, 128, 162; or chief officiants when there were two, 111; or senior person in choir, 115–117
For details see Sacerdos
Excellencior also used merely of precedence in position, e.g., 95; or to distinguish between two officiants, 111, 114; or of the upper grade in general, e.g. 117, 123, 124, 154, &c.; compare dignior, 126
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SS. Felix et Adauctus, 199
Feretrum, bier for relics, 60
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Sometimes feria means week-day merely and is not opposed to festum, 134
FESTUM. Feasts were classed either as duplex or simplex (see those headings), or as feasts without rulers, 32, 195, &c., see RECTOR
Festum loci, or more fully festum sancti loci, the patronal festival of a church, 29, 111, 213
Festum ecclesie or capelle, also the patronal festival, 5, 31, 125
Besides the festival there was often a weekly commemoration of the patron, 28; at Sarum S. Mary was patron, and therefore this commemoration was merged in the regular commemoration of the BVM. See S. Maria
Festum principale, the chief festival of a Saint, normally the day of his death as opposed e.g. to his translation, 181
Or. *Fidelium deus*, 241
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℟. *Filie hierusalem*, 173
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The procession to the font in Easter week, 157–159, 161, 163, 253–256
FORMA. There were three rows of seats (cp. formula, 16, 122, 184) in the choir, and the clergy sat in them by precedence: the upper one was that of chief dignity and was called gradus superior (q. v.); the two lower ones were called forma secunda and prima respectively, 13, 51
(*Forma*)
A parish-Church had less; the juniors stood Eastward of the seniors, and the boys of the first form stood on the floor, 14
(i) The following are the duties assigned to those of the second form:—
On certain days the Rulers were chosen from them, 33, 106, 107, 177
The invitatory was sung, 95, 197; versicle, 208
The Antiphons were begun there, 42, 46, 49, 54, 55, 57, 96, 128, 140, 143, 171, 185, 187, 188, 210, 211; or carried on there, 47, 57, 96, 98, 137, 186, 193
Lessons read, 48, 57, 94, 95, 100, 106, 110, 120, 127, 137, 167, 171, 180, 186, 190, 191, 193, 194, 208, 209, 215, 248
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Two carried relics on Palm Sunday, 41; and three sang *En rex venit*, 42; other duties in procession, 59, 60, 142, 149, 154, 161, 164, 169, 172, 175, 252
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(iii) The two rows were censed in turn, 45, 76, 116, 184; and received the pax, 85, 86, 102
Their place in procession, 58
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℣. *Gloria et honore*, 223–230
Gloria in excelsis, sung at Mass on days that were not ferias, except in Advent and from Septuagesima to Easter Even, 91, 92, 101, 104, 128, 140, 151
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Or. *Gracias tibi ago*, 87
GRADALE. Respond sung at Mass between the Epistle and Gospel: the choir sat meanwhile, 18; but bowed to the altar at the close of it before the Gospel, 21
It was precented, 36; by the ruler of the choir, 38
Method of singing, 69–71, 103, 105, 113
It was sung by one boy on ferias, 100; and a few simple feasts, 197, 201
It was sung by two boys on Sundays, 41, 69; and lesser feasts, &c., 100, 177, 180, see also 106
It was sung by three clerks on double feasts, 69, 70, 106, 107, 120, 129
It was sung in surplices on Sundays and simple feasts, 69, 197, 201; also in surplice or alb on ferias, 100
It was sung in silk copes on double feasts, 70, 129
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(*Gradale*)
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Hebdomadarius, a person appointed for some office or duty for the week
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A. *Herodes iratus*, 225, 229
A. *Hic est discipulus*, 224, 227, 228
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S. Hippolytus, 199, 222
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(i) There was a procession before High Mass:—
(*a*) On great Sundays—Easter, Low Sunday, Whitsunday and Trinity
(*Processio*)
(*b*) On certain moveable festivals which might or might not be Sundays, viz. Christmas, Epiphany, Candlemas, Ascension Day, Assumption and Nativity BVM, All Saints, Feast of Relics, Dedication and Patronal festivals, 5, 31; to these there was later added Corpus Christi, 24, 233, and at a still later date, subsequent to the Customs here printed, the Conception, Annunciation and Visitation BVM, and the Holy Name
Silk copes were worn by all over their surplices
(*c*) On other Sundays if a great festival fell upon them the rule was that the procession should be of the festival
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(*d*) The remaining Sundays had an ordinary dominical, not a special festival procession, except that Palm Sunday was peculiar
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Verger, boy in surplice with Holy Water, acolyte with cross, taperers, thurifer, subdeacon, deacon, priest, clergy in ascending order of dignity, Bishop in mitre with staff
The route was by the North door of the presbytery round the presby-

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(*Processio*)
tery by the South aisle past the font to the Rood where a station was made, and the bidding prayer &c. said, and the procession closed at the choir step with versicle and collect
Method of service on double feasts with procession annexed, 131, 156, 168, 169, 175, 176, 179
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(ii) There was a procession after Evensong
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(*b*) to the Font from Easter Day up to Friday of Easter week, 157–159, 161, 163, 253, 254
The route was by the South door of the presbytery and the South aisle, returning by the Rood. The chrism was carried in procession
(*c*) to the Rood on Low Sunday at first Evensong and thenceforward till Ascension, every Saturday and on Holy Cross Day, 163, 164, 166
The route was through the midst of the choir
The same procession took place every Saturday from the First Sunday after Trinity to Advent, 178, 179, cp. 135

(*Processio*)
(iii) Special processions and ceremonies may be noted as follows:—
(*a*) Candlemas. Candles were blessed and carried in the procession before Mass, 131, 132
(*b*) Ash Wednesday. The ejection of penitents took place at the South door of the church, 138, or West door (Processional)
(*c*) In Lent processions were made before Mass to the altars in turn on Wednesdays and Fridays
(*d*) Palm Sunday. The procession began in two parts since a subsidiary procession bearing the Blessed Sacrament met the main procession at the first place of station. The route was through the West choir door round the cloister and out by the Canons' door to the churchyard Cross on the North side of the church. First Station. Thence round to the South side of the church for the Second Station. Thence through the cloister to the West door of the church for the Third Station. Thence to the Rood and so into choir, 41, 42, 59–61, 139
(*e*) Maundy Thursday. The restoration of penitents took place at the South porch, 143, 144; or West porch (see Processionale). The oils were blessed at Mass, 201–3; in the evening the altars were washed and the Maundy washing of the feet performed
(*f*) Good Friday. After the Reproaches and Creeping to the Cross, the Host and cross were buried in the Sepulchre
(*g*) Easter Even. The procession went through the West door of the choir to a pillar in the South aisle for the Blessing of New Fire; returned to the choir for the Blessing of the Paschal Candle: after the preparation for Mass the Lessons were read and the sevenfold Litany

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(*Processio*)
sung: then the procession went with Litany through the South door of the presbytery for the consecration of the Font: and then returned for Mass, 144–153, 176
(*h*) Easter Day. The procession went before Mattins to the sepulchre to take out the Host and Cross; the former was laid on the altar and the Cross was carried by the South door of the presbytery through the choir and out by the North door of the presbytery to the altar of S. Martin, and here the procession ended, 153, 154
(*i*) Easter Week. A procession was made daily after Mattins to the Rood, 160
(*k*) Letania maior. The procession went after Mass through the choir and the South door of the church with banners and relics to a neighbouring church: there Mass was sung and the procession returned singing the Litany and ended at the choir step, 172
(*l*) Rogation Days. The procession was like the preceding
(*m*) There were also processions of honour which passed through the choir and the South door of the church to meet and escort a distinguished guest, 205. A similar procession went to escort a dead body to burial in the Cathedral but in different attire, 205, 206
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B. *Propicius et clemens*, 233, 236
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PROSTRACIO. The Hours in the main were said standing
Sitting was allowed at responds and lessons, and under certain restrictions during the singing of the psalms, 16, 17

(*Prostracio*)
The ferial preces were said cum prostracione on ferias out of Eastertide, 17, 22, 23, 97, 99; and the *Pater noster* before the lessons at Mattins, 22, 23; a similar rule applied to the office for the dead, 18, 23, 24, 207, 208
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At Mass sitting was allowed for the choir during Lesson, Epistle, Gradual, *Alleluya* and Tract, 18. They knelt on ferias out of Eastertide from the end of the *Sanctus* to the blessing of *Pax domini* before *Agnus dei*, 23, 103
At this point the prayers for peace were inserted at a later date than the Consuetudinary, and said kneeling, 90, 91. The collects &c. are given in full, see Missale 631–634
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in the prayers for peace at Mass, 90, and after Prime and Compline, 22
Method of singing psalms, 36, 187
PUER. The boys of the choir of Sarum were employed both in the performance and the ceremonial of the services
they were under the charge of the Precentor, 3
they were stationed in the lowest place, the prima forma (q. v), whether canons or not, 12, 13, 14, 51; and usually stood all through service, 16, 17, 18

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(*Puer*)
they were subject in choir to the Rulers of the choir, 25, 40
the services which they are bound to attend are prescribed, 40, 93; where it is to be gathered from the Customary that they were not present in a body on ferias or lesser festivals
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A senior boy was responsible every week for reading in Chapter, 41, 51, 52; he was probably the same as the puer ebdomadarius leccionis, 106–108
Others were responsible for parts of ceremonial, 41; the seniors as thurifers, 41, 43–45, 52, 75, 102, 107, 112, 113, 116, 117, 122, 182–5; or cross-bearers, 41; the juniors to carry candles, 41, 43, 94, 100, 101, 107; holy water, 41, 52, 59, 107, 112, 182
Certain boys were entered on the Tabula for special duties through the week, 94, 95; the chief of these were:—
Puer ebdomadarius responsoriorum, a boy who was responsible week by week for the first or subsequent responds at Mattins: also further one selected for the antiphons and responds at certain Hours from Septuagesima and throughout Lent and Advent, 40, 93, 94, 97–99, 170, 186, 193, 249
Puer ebdomadarius leccionis, a boy who was responsible week by week for reading the first lesson at Mattins and for holding the book for the officiant who said the chapter and collect at Lauds and Evensong and other similar occasions, 20, 45, 47, 52, 93, 94, 127, 157, 158, 160, 170, 185, 249
At times other lessons were read by boys, 48, 93, 94, 110, 121, 186
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(*Puer ebdomadarius*)
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Five boys for the respond, 111, 121, 125
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PULPITUM, or pulpitum leccionum, 4, 6; equivalent to locus legendi, 47, 48; that is the stone loft between the choir and nave (now removed)
The lessons at Mattins were sung there, 47, 94, 118, 166, 187, 194, 213; the epistle, gradual, *Alleluya* and gospel, on all great days, 68–70, 73, 101, 105, 129, 133, 151
Also the Lesson at Mass, 128
The pulpitum was also used in functions at the Rood, 59, 132, 156, 169; but the singer then faced westwards to the procession, not eastwards to the choir
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The name is also given to the reading place in the Chapter House, 51, 52

QUADRAGESIMA. The period from the first Sunday in Lent to Easter; (for Ash Wednesday and the two other days in capite ieiunii are part of Quinquagesima week)
(i) The ornaments of the church were veiled, 138, and a veil hung before the altar, 138
(ii) The method of Service at the Hours, 56, 196
The Hours began with a genuflexion, 23
The little Hours acquired unusual dignity through having elaborate

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(*Quadragesima*)
responds &c., 15, 37, 40, 43, 55, 56, 93, 99, 188
Wednesday in Holy Week had a peculiar use as being the close of the ordinary Lenten season, 140, 141
(iii) Collation, 95, 222, &c. s. v.
(iv) At Mass special vestments were used, 62, 63
Colour (red) on Passion Sunday and Palm Sunday and simple feasts in Lent, 27
No sequence was sung nor *Alleluya*, but a tract instead on Sundays, Mondays, Wednesdays and Fridays, and most festivals, 72, 92, 103; but see 132, 133
Otherwise the gradual was repeated, 103, 105
(v) Processions were made on Wednesdays and Fridays before Mass to the various altars in turn, 141. For other provisions about procession, 219
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For the last three days of Holy Week see under Cena, Parasceue and Pasche Vigilia
A. *Quam pulchra es*, 179
A. *Quando natus*, 226, 230
A. *Quasi unus*, 229
SS. Quatuor coronati, 200
Quatuor tempora, 63, 69, 94, 103, 104, 216, 217, 244
B. *Que peperit christum*, 239
B. *Que peperit florem*, 239
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Radulphus episcopus, 261
Rammesbir', 257
RECTOR. The ruling or direction of the choir was primarily the duty of the Precentor, 3. It was delegated to officers called Rectores chori at all the principal services on the principal days when the service was said to be cum regimine chori. But certain parts remained directly in the precentor's hands, 3, 35; cp. 85
The Rulers were entered on the tabula, 41, 106, 107, 154, 177
The attitude of the rulers is described 18, their place was on each side in the middle of the choir, 74, 86, 117, 123, 248
their dress was always silk copes with surplices, 25, 26; but see 39, 40
the colours changed with the season, 26, 27
their number varied and also the dignity of those selected, 30, 31
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On simple feasts the hebdomadary priests were rulers, 33, 34, 46, where cantor is no doubt a mistake for rector, 95, 96, 98, 168, 187
The duties of the rulers, 35–40, 54, 55, 70, 96, 128, 156–158, 165, 182, 253
they were mainly concerned with the precenting of the music and with the discipline of the choir boys, 26, 40, 43, 112, 182; and sometimes with singing special things, 70, 118, 133, 186, 248
The rules for the days when the choir was ruled, 27, 28, 214
[N.B. There are several Festivals quoted here in the Consuetudinary and not retained in the Customary because meanwhile they had been promoted to be double feasts, and the latter only recites the simple feasts cum regimine: in the Customary several new names appear.]
Method of service on days cum regimine, 49, 69, 72, 117, 133, 137, 169, 182–188, 190, 191, 193, 194, 232
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(*Rector*)
Method of service on days sine regimine, 90, 93 (see Corrigenda), 94, 97, 100–102, 140, 171, 172, 195–201, 231, 232, 236
The rulers had considerable dignity: they were censed next after the officiant, 44, 76, 77, 116, 130, 184; and received the kiss of peace first of the choir, 85, 130
Or. *Rege quesumus domine*, 206
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(ii) Feast of Relics, originally at Sarum on the octave of the Nativity BVM a principal double with procession annexed, 5, 29, 31, 111, 125, 136, 181, 213, 221
But altered to the Sunday after the Translation of S. Thomas of Canterbury after the above mentioned Octave was made a solemn day itself, (1252) (1319)
Remigius episcopus, 261
Requiescant in pace, 89
Residencia, 10–12, 262, 263
RESPONSORIUM. This ℟ with its ℣ (versus) is to be distinguished from ℣ (versiculus) with its ℟ (responsio)
The respond is the relic of responsorial chant, and, though much cut down, represents the singing of a solo with a short refrain sung by a chorus
(i) The respond at Mass is the gradual, q. v. (responsorium graduale)
(ii) There was normally also a respond at the Hours, except that it only was occasional at Evensong and Compline and that at Mattins there was a respond corresponding with each of the lessons, and they therefore fell into groups of three
(*a*) At Mattins, 57, 137, 155, 165, 166, 175, 177, 186, 189–194, 208, 211, 253
The responds were allotted on the same principles as the lessons, 48,

(*Responsorium*)
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and the singers entered on the Tabula, 41, 106, 110, 154, 170, 180, 191, 192, 211
A hebdomadary boy was generally responsible for the first, 48, 94, 98, 99; but not on Christmas Day and the like, 120
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The eighth respond on All Saints' Day, 111, 121, 125, 249; see also 119, 191
The ninth, or the last respond, had special dignity, 49, 119, 120, 127, 128, 142, 180, 187, 192, 213, 214, 248, 251; and was repeated when *Te deum* was not said, 122, 250
Ferial responds were supernumerary and were therefore said only on a weekday, 135, 196
(*b*) At Evensong, 35, 98, 182, 189, 216
Only on Sundays and festivals at first Evensong, 43, 112, 136, 137, 140, 174; but not lesser feasts, 171
Also at second Evensong on Sundays in Advent and Lent, 55, 56, 99, 165; and on greater feasts, 248, not lesser, 188
(*c*) At Prime there was an invariable respond *Iesu Christe*, but sung with some modifications, 38, 39, 49, 50, 93, 97, 123, 167, 187
(*d*) At Compline there was only a respond in Lent, 56, 99
(*e*) At Terce, Sext and None, 54, 123, 188, 249
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The respond was sung at the choir step, and the choir sat as a rule during the singing of the verse, 16, or of the whole, 17

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(*Responsorium*)
Method of performance, 19, 20, 35–39, 43, 48, 49, 112, 113, 118, 119, 120, 143, 209, 248
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(iii) At Procession a respond was constantly sung, 60, 61, 124, 138, 141
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H. *Rex sanctorum*, 151
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Robertus episcopus, 261
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Rogerus episcopus, 115
S. Romanus, 197
Rotheschamp, 258
S. Rufus, 199

SABBATUM. The position of Saturday was peculiar as regards the Hours. The theory of the Psalter section of the Breviary is that there is naturally a full ferial office. But in practice the Evensong was the first Evensong of Sunday, and at the preceding Hours the Commemoration of the BVM generally took the place of the ferial office; and the same was the case at Mass, 172, 196
Method of Service on Saturdays, 163, 164
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The ringing, 220
The Consuetudinary puts the hanging of the Lent veil on the first Saturday of Lent, but the Customary on the first Monday, 139

SACERDOS, used to express the officiant, 23, and therefore equivalent to excellencior persona (or the officiants, when there were two, 111, who were then distinguished as excellencior (or principalis, 121) and secundarius, 114, 115)
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in saying Chapter and Collect, 20, 43, 45, 54, 93, 97, 117, 123, 185, 188, 207, 250, cp. 248
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in rising from preces in prostracione, 22
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in leading the confession, 46, 50
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in the service in Chapter called Preciosa, 51, 52
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(ii) At the blessing and sprinkling of Holy Water, 52–54
(iii) At Procession, 58–61, 131, 138, 141, 142, 154, 158, 160, 169, 179, 206, 207
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(iv) At Mass, 61–91, 102, 132, 133, 139, 212, 252, 269–271; it is generally used merely as meaning the celebrant
It is occasionally used here also to express the senior person who was to be the celebrant, 128, 132, 133, 210; contrast 130
(v) At Baptism on Easter Even, 145, and the other ceremonies, 146–152, 256
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B. *Sancti euangelii*, 238
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(ii) Station or halt in a Procession
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(*b*) In the cemetery, 60
(*c*) At the church door, 61
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℟. *Stirps iesse*, 135
Stola, 71
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Stratford, 257
Subdecanus, 1, 7, 13, 51, 200, 261
SUBDIACONUS. At the Hours special functions were from time to time reserved to him, e.g. singing an antiphon, 47, 55, 186, or *Kyrie* 142; reading a lesson, 48, 180, 186
At the Easter Even ceremonies, 146, 148–150
At procession he preceded the Deacon and carried the Gospel book before Mass, 52 (cp. 58), 175
At Mass, 108. He entered with the Gospel book, 64, stood on the priest's left for the confession and kiss, and gave the Text to the priest to kiss after the censing. He stood behind the Deacon on the South side till he returned to the priest's left for *Gloria in excelsis*: he read the Epistle at the pulpitum or the choir step, prepared the chalice and paten during the gradual, preceded the deacon to the reading of the Gospel and held the book and gave it him to kiss, then was on the priest's left till the offertory, and gave the priest the Text to kiss after the censing, ministered the lavatory and stood behind the deacon (except at the *Sanctus*), held the paten till *Pater noster*. [His position at *Agnus dei* is doubtful, 75, 84.] He received the kiss of peace from the deacon, ministered the ablutions, moved the book to the South side: (*Subdiaconus*)
was on the priest's left for the communio, behind the deacon for the post-communio, and came out as he went in, 64–89, 102, 271
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His dress was a tunicle, except when folded Chasubles were worn in Advent and from Septuagesima to Lent; and except Good Friday, lesser Masses of the dead, Vigils and Ember days (not in Whitsun week), when he wore simple alb and amice, 62, 64, 102, 128, 146
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Succentor, 1, 7, 13, 51, 210, 261
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A. *Summo sacerdocio*, 226, 230
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A. *Sunt de hic*, 224, 228
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SUPERPELLICEUM. The ordinary dress of clergy in choir, 26, 40, 263
As a rule the capa nigra or choir cope covered it, 24, 26, 40; occasionally an amice was worn with it, 121, 125
Silk copes were substituted for the choir cope at Procession and Mass on Sundays and Double feasts with procession annexed, 24; also in the case of Rulers, 25. The officiant at censing, 45, &c. see Capa
Sometimes the surplice was worn uncovered by any cope, i.e. from Easter Eve to Low Sunday and Whitsun Eve to Trinity, 24, 25, 151; also at the Day-hours throughout the summer on double feasts, and according to later use in certain octaves, 25
Further the surplice was the dress appropriate to the performance of certain parts of the service: it was thus worn
(i) At the Hours
In reading lessons, 48, 118, 127, 128, 159, 165, 166, 177, 248, 249
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(*Superpelliceum*)
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in singing the Versicle, 113, 118, 167, 178, 182, 186, 248
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the Gradual, 157
On Sundays and double feasts by the Hebdomadary boy who held the candle for chapter and collect, 20, 45, 185
(ii) At the blessing of water it was worn by the boy who served, 52
(iii) At procession it was worn by those who sang the verse, 59, 160, 164, 169; the litany, 149
and by servers, 146, 157, 158; cross-bearer, 160
and by the principals, 153
(iv) At Mass it was often worn by those who sung the gradual, 69, 70, 100, 104, 197, 201
[N.B. the alb is mentioned on p. 100 probably by mistake.]
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Al. *Surrexit altissimus*, 169
Al. *Surrexit christus*, 169
℣. *Surrexit dominus*, 154, 158, 254
Sursum corda, 79, 205, 269
Or. *Suscipe sancta trinitas*, 75
Or. *Suscipe sancte pater*, 147
Symon episcopus, 115

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TABULA. The table of services and the allotment of their various parts to various persons
The precentor was responsible for making such a table, 3, and it was read daily after Preciosa, 52
(i) The table might be either
(*a*) hebdomadaria—consisting of arrangements which lasted for a week, 108, 109, 163
(*b*) or communis—made up of arrangements which varied from day to day: this was exceptional and only occurred where a number of double feasts followed close upon one another, 34, 107–109
(ii) The word is also used in a more restricted sense to denote the type of arrangements which are required in the table for any given occasion: e.g.
(*a*) dominicalis—the type of arrangements required for an ordinary Sunday, 33, 41, 57, 108, 180
(*b*) ferialis—that required for an ordinary feria, 93–95, 170, 192
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S. Tecla, 197
TE DEUM sung at Mattins on Sundays and most feasts except in Advent and Lent, 250, during the singing the altar was censed on principal double feasts with procession annexed, 32, 121, 122, 155, 250
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It was carried in procession by the subdeacon, 52, 64
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Thesaurarius, 1, 4, 10, 13, 85, 86, 130, 210, 259, 260
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the charge was entrusted to the thurifer and entered on the Tabula, 41, 107
on great occasions there were two, 116, 131, 185, 203
THURIFICACIO. Censing took place as follows:—
(i) At the Hours:—
(*a*) On principal double feasts with procession annexed
At first Evensong all the altars were censed at *Magnificat*, 31, 113–117. At Mattins and second Evensong only the high altar and choir
The censing at Mattins took place at the second, fifth and eighth lessons when there were nine lessons, as well as at *Te deum*, 32, 121, 155, 175
There was also censing at *Benedictus*, 97, 185, 187, 250
(*b*) On other double feasts there was censing only of the high altar and choir at both Evensong and Lauds, 32, 126
As to *Te deum* there seems to be a contradiction between p. 32 and p. 250
(*c*) Similarly on Sundays and all occasions but the lesser feasts without rulers and ferias, 97, 183; but with less ceremonial, 185
The ordinary censing of altar and choir is described, 44, 45, 121–123, 183–185, 187
(*Thurificacio*)
the more elaborate function at the first Evensong of Christmas, 113–117; and other double feasts, 185, 250
(ii) At the blessing of Holy Water the thurifer boy attended with the censer, 52
(iii) The same order was observed at Procession, 58
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